EDITORS' FOREWORD

WE HOPE that our readers will form the habit of turning first to this page. For it is our purpose to give here each month an interpretation of the pages that follow; to touch upon the dominant theme of the number when there is such; and to stimulate interest in leading articles and special features of the issue.

THE *Missionary Herald* is pre-eminently a news magazine. Our first thought is to give you the latest from the front and to depict life as it is lived on the mission fields. We aim to give the readers the facts upon which they may base their own thought and life in relation to this world-wide movement. At the same time, we realize that there is a place in every edition for a formal expression of opinion upon great questions of the day. There is not a little of this in the present issue. The Lenten season conduces to religious expression. Several here speak out of some deep experiences and touch upon the power of the Divine Saviour in meeting great fundamental needs of mankind.

IN this connection we point to Mr. Watts O. Pye's article on the great shepherdless flocks of northwest China; to Dr. Ernest Bourner Allen's appeal for the Christian mind in these days when money is made so much of in our denominational program; to Dr. Merrill's interpretation of spirit in the Near East; to the opening editorial in the Home Base Section; to a general editorial on the Limitations of Lausanne; and to all that the women have written in this number. We believe that a careful reading of these articles, editorials, letters, and notes will stimulate your own religious faith and life.

One of the features of this number is Brewer Eddy's Travelog.

THE April issue of the *Missionary Herald* will be devoted to the Marathi Mission. The material in hand already is choice, and more is on the way from India. We trust that when one has finished reading that number, he will have a clear and comprehensive idea of the personnel, program, and power of our oldest mission.

THE MISSIONARY HERALD

Continuing *The Missionary Herald, Life and Light for Woman, Mission Studies,* and *Monthly Bulletin*

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ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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THE SUCCESS OF THE WOMEN'S COLLEGE CAMPAIGN

THE campaign for $3,000,000 for the Union Christian Colleges for Women in the Orient ends in a blaze of glory. Two million dollars have been raised by the women, and one million given by the Laura Spelman Rockefeller Fund. The *Missionary Herald* most heartily congratulates Mrs. Henry W. Peabody and her wonderful organization of 50,000 devoted women who achieved this success. The Doxology can well be sung throughout America—and in the far-off lands where those institutions are situated that will receive the inspiration of new plant and equipment. It is a truly great achievement, one that will go down into history. Its plan was bold, even heroic; its publicity unique and effective; its method of cooperation appealing. We wonder if the men of the churches of America ever had a better example of effective organization, team work, business sense and spirit set them. We doubt if the men could have "won out" in the face of such disheartening difficulties, or persevered with such tenacity of purpose. We hand it to the women. God bless them, one and all!

The moral and spiritual effect of the success of this campaign is by no means inconsiderable. Many have entered into this world-wide movement for Christ who never believed in missions before. The publicity work alone has set the entire missionary program before the men, as well as the women of America, in new and favorable light. Above all has the faith of the entire Christian Church been stimulated by the confidence and enthusiasm of the one in whose brain the plan was born and through whose rare executive ability and administrative wisdom the campaign has been brought to a successful issue. Without realizing it, Mrs. Peabody has shamed us into a scorn for the "impossible." What God has done for her and her team he stands ready to do for us all. Let us then dust off the old missionary motto and restore it to its shrine and "Attempt Great Things for God and Expect Great Things from Him."

THE SPIRITUAL VALUE OF UNION ENTERPRISES

SOME one has said that whatever may be the official answer to the problem of unity among the churches, the path of present advance lies through the field of increasing coöperative action; that we both discover and reveal our oneness when we touch shoulder to shoulder in great common tasks.

This is particularly well exemplified in the union foreign missionary enterprises that have become so prominent of late. One could not have attended the thirtieth Foreign Missions Conference of North America, held at Bethlehem, Pa., January 9-12, without feeling the force of the truth. Nearly one hundred and ninety different organizations, representing large communions and small, man's work and woman's work, great Boards and independent societies, separate institutions—all have access to a conference of this sort; and almost invariably they send their most representative men and women to confer with one another over the great questions that bear upon the common task. No exception was made at Bethlehem. Many societies were represented by directors as well as by secretaries. Missionaries were there, too, from various parts of the world. The very atmosphere was one of unity and coöperation, even when opinion was divided upon some of the great issues.

The spirit of internationalism that invariably pervades a gathering of this sort never fails to recognize the power of nationalism that prevails in almost every country where the missionary works today; and it is with the purpose of giving that spirit of nationalism full play in the Native Church that these of international vision and purpose spend their hours in prayerful thought and in earnest conference.

We especially felt at Bethlehem the spirit of the old Moravians who founded the colony. The Moravian Church, school, and Sisters' Home were visited oftener than were the great steel works or Lehigh University. It was the life of those early missionary leaders in Europe and America that inspired us; their simplicity, their faith, their sacrificing love. No one could worship in that old Moravian Church without catching the fire of missions. After all, where we catch the spirit of Christ, there we catch the spirit of coöperation. The nearer we get to God, the closer we get to one another. The more, too, the Boards of the United States and Canada join in common enterprises abroad, the better it will be for our own nations and for the churches that we represent.

THE FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

THE great questions at Bethlehem were those pertaining to the unification of our educational institutions in China, the solution of the Near East Problem, and the relation of missionaries and Mission Boards

to the assumption of leadership on the part of the Native Church.

Some of the pertinent facts brought out there are:—

1. Recent conferences in India, China, and Japan and the progress of national councils in these countries make it imperative that the home church modify its thinking and missionary activity with the view of more effectively helping Christians in these lands to express more naturally and freely their Christian experiences.

2. The church at home as well as the missionary on the field must realize that nations are becoming more and more nationally and internationally minded, not only in their political, social, and educational life, but in their religious thinking.

3. Missionaries have at the present moment unprecedented opportunities for work throughout the world.

(*a*) Because of the increased recognition nations are giving to the missionary enterprise.

(*b*) Because of the consuming desire on the part of Oriental peoples for an education.

(*c*) Because of the close contact between the civilization of the East and the West.

4. Mission Boards must assume larger tasks in view of the open-mindedness of the world today and must not be afraid of the cost in men and money in carrying on the work.

5. Mission Boards must send educational, evangelistic, and social experts to China, Japan, and India because these countries with their background of centuries of Oriental culture demand the finest exponents of Christian civilization.

6. Missionaries must get away from the idea of imposing upon other nations a purely Western interpretation of Christianity and education.

7. Missionaries as well as Mission Boards' executives must realize that America is not the only country that will shape the policies of missionary activities in the future, but that Europe will also make a significant contribution and the Orient will play its part.

8. Boards at work in Turkey, Syria, Palestine, Mesopotamia, and Persia must continue to work for the Mohammedan, notwithstanding the meager results from the efforts of the past.

9. The church at home must be awakened to the alarming need of getting recruits at the home base in order to meet the challenge of the new Day in the foreign missionary enterprise.

A CORRECTION

THE note on page twenty-two of the January number is misleading, and much regretted by the editors. The pioneers in the Shantung medical work were Dr. Henry Porter and Dr. A. P. Peck, of Pang Chuang, while later Rev. H. P. Perkins and Mrs. Estelle A. Perkins, M.D., and Dr. E. R. Wagner opened Lintsing.

THE TURKS AND LAUSANNE

QUITE irrespective of the outcome of the Lausanne Conference, its work was completed, and failure was due to the refusal of the Turks to sign. This refusal was based upon the assumption that Turkey was not accorded in the treaty all the privileges she demanded. The Conference had presented no hindrance to her expulsion of her Christian populations (except from Constantinople) and had recorded no indictment against her acts of the last few years. In a word, the highest tribunal for the trial of a nation, after nearly three months of discussion and consideration, voiced in the final treaty no condemnatory utterance. Turkey was given a clean bill of health and refused to accept it because the document she was asked to sign seemed to her to curtail her functions as a sovereign state.

A few outstanding facts can be recorded at this stage:—

1. Turkey did not wish a conference at all and prefers not to be bound by a treaty.
2. She has proven that she has nothing to fear from any joint allied physical action or from the United States.
3. Without an allied treaty she will find little difficulty in coming to an understanding with Greece, after which she will deal with the nationals of all other countries as she pleases or as she may make separate agreements.
4. She has no "most favored nation" clause to embarrass her, or treaties, capitulations, concessions, permits, or contracts from the former Government to hamper her freedom of action.
5. This leaves America free to come to an understanding with her regarding American interests and institutions in the country, their status and operations.
6. It is clear that Turkey and her people cannot be coerced into a line of action against her will, but that the forces to be brought to bear upon her must be moral. The Turks at Lausanne repeatedly expressed their consciousness of the need of moral assistance.
7. Our plan of action must be, not by way of condemnation, but through the moral and religious approach, until the Turks recognize the unselfish character of our endeavors and come themselves to acknowledge the fact that righteousness becometh a nation. There is little doubt that the Turks will be more approachable through moral rather than coercive agencies. We can do no less than to accept the findings of the Lausanne Conference and offer to Turkey the constructive service of our Christian institutions, keenly desired by many, sorely needed by all. Turkey has faced years of ruthless and deserved condemnation; nothing now remains but to bend our efforts that the past return not. The Conference has cleared the way for beginning a new era of work for Turkey and the Turks.

THE LIMITATIONS OF LAUSANNE

THE Near East bristles with questions too fundamental for any Lausanne Conference to settle. They are as deep-seated as human passion, and as hoary as the centuries. No treaty can do more than organize some of them. The heart of the Near East must be re-created. *Only a new birth can save the people.* A mere conference of men representing the political ambitions, avarice, jealousies and prejudices of the coöperating or participating nations can but touch the surface of the deep-seated malady for which there is but one remedy, the saving power of the Son of God. These great facts thrust themselves upon our attention on every side. We are forced less and less to dwell upon human agencies, and more and more to put our trust in that Power which never faileth. Congregationalists in America who would fulfill their obligations to the people of Turkey can well cleave to the saving Gospel of Christ.

"CONSTANTINOPLE TODAY"

IN our *Bookshelf* we review the Pathfinder Survey of Constantinople. At first glance the mass of detail regarding the administration which is already past, and regarding populations which have already largely fled, makes one feel that the task has been completed in vain. Today has become yesterday long before the book has reached its readers. It is without question a magnificent historical document. It portrays most accurately and in detail conditions during a brief period of a few short years when Constantinople was not only the mecca for all fleeing refugees of every nation, including the Turks themselves, but also was under a government unique in the history of the world.

A second look, however, reveals more permanent value as well as immediate usefulness in this most interesting volume. It is a survey in which a noble idea has been clothed with actuality in a degree so successful that it will be a sufficient guide for further study. Such success would hardly have followed an effort begun under any other circumstances than those which surrounded the preparation of this volume. The protecting foreign governments made the projection of the idea into the real life of Constantinople a possibility, and the friendly feeling of thousands of Turkish, Armenian, Greek, and Russian leaders had been so stirred by the enormous generosity of the American people that they were willing to welcome an investigation which would otherwise have been considered impudent.

Perhaps the most valuable service rendered in the preparation of this book is in preparing the way not for historians or tourists but for the philanthropic efforts of American leaders who still will desire in the future to aid in the reconstruction of the desolated lands of the Near East through social, industrial and educational efforts for the many peoples whom we meet in the pages of *Constantinople Today.*

We are assisting the Survey committee in the disposition of a limited number of copies for which that committee makes itself personally responsible. These can be secured at the rate of $4.50 each, including postage, through Mr. John G. Hosmer, 14 Beacon Street, Boston, Mass.

THE REAL SIGNIFICANCE OF BANDITRY IN CHINA

CHARLES DAILEY, a correspondent of the *Chicago Tribune,* says in *The Weekly Review* for January 6 that so long as the tuchunships (military dictatorships) prevail in China, just so long will banditry continue to be more or less a legitimate occupation. He bases his judgment upon the fact that the soldier and bandit is an interchangeable sort of fellow, willing to do anything but work for his living, glad to loot when the state fails to provide him with food and raiment, and even to do worse things, when fortune goes against him. Banditry continues, and until there is a strong organized central government, it is likely to remain.

The problem is no longer one of foreign interest. It is one of acute concern to China. There are bandits in various provinces. We understand that Boxer societies are increasing as a home guard against them. No one knows when these will turn upon the provincial officials. There is food for reflection among the better class Chinese everywhere. What will become of their own people and their country if the bandits and surplus troops are not disposed of by other means than bribery and promises of office?

To the man of missionary mind this is a plea for the speeding up of the Christianization program for China. The Christian institutions there should be strengthened. The Chinese Church must be aided in vital ways until it has thoroughly evangelized the strategic centers of China. This will mean the development of trustworthy officials. Christianity has produced Chinese leaders enough already to prove itself something more than a bruised reed to lean upon in crises of this nature. It has a way of developing broad-visioned men of integrity, who are patriotic enough to live and even to die for the unification and prosperity of China.

SCORE AGAIN FOR THE MISSIONARY

FREDERICK O'BRIEN in his book, "White Shadows in the South Seas," published by the Century Company, has this voluntary and notable tribute to the service of the missionaries there:—

"Non-Christians may grin at the efforts of missionaries among heathens. But the missionaries are the only influence for good in the islands, the only white men seeking to mitigate the misery and ruin brought by the white man's system of trade. The extension of civilized commerce has crushed every

natural impulse of brotherliness, kindness, and generosity, destroyed every good and clean custom of these children of nature. Traders and sailors, whalers and soldiers, have been their enemies.

"Whatever the errors of the men of God, they have given their lives day by day in unremitting, self-sacrificing toil, suffering much to share with these despoiled people the light of their own faith in a better world hereafter. In so far as they have failed, they have failed because they have lacked what proselytizing religion has always lacked—a joy in life that seeks to make this mundane existence more endurable, a grace of humor, and a broad simplicity."

THE OPEN HEART OF THE MISSIONARY

ONCE in a while we receive unsolicited praise for the Board's missionaries abroad. It would be unseemly for us to print them all, and not a little embarrassing to the missionaries as well.

This word of appreciation, however, which came recently in a private letter from Mrs. George L. Richards, of Fall River, deserves a place in the columns of the *Herald*. Perhaps we can have more later from her and her husband, who the past year has been giving expert surgical service free to our various hospitals in India and China:—

"Some of our mission houses are centrally heated, but while the province of Shansi could supply the world with coal, our missionaries cannot have it for the asking! Most of the houses have little stoves or open grates. What the missionaries do have in abundant measure is warm, open hearts; surely there are not finer people on God's earth anywhere than such as these we have been meeting this year; their outlook on life is wide as the sky line; they are well-read, broad-minded, big-hearted, and just heavenly kind to the strangers they have taken in and warmed and housed and fed and sent on their way rejoicing. What will live longest in our memories will not be places or things but people doing (many of them in isolated stations, with inadequate equipment) a splendid work."

ADILÉ THE AGED

BY LORRIN A. SHEPARD

ONE day as I was riding hurriedly from the hospital over to the college, an Armenian woman stopped me and said:—

"There's an old woman here who has hurt herself. Can you come and see her?"

"But this is no way to do, to stop me when I am in such a hurry. When did she hurt herself? Why didn't you send for me?" I replied, not without irritation at being interrupted, I am afraid.

"She is no one of ours; just an old village woman, half blind, who fell over the side of the road ten days ago and hurt her leg. One of our Kurdish neighbors took her in. We help feed her."

It sounded like a case of real need, so I followed her. She took me to a cellar under one of the houses with no light except from the doorway; and there, on the stone floor, with only an old piece of felt for mattress and blanket, lay the village woman. Her white hair was matted into dirty strings bound about with an old rag. She wore only two garments, a shirt and a pair of bloomers, both so patched that no one could tell what was the original material. Her eyes were watery and gray with corneal opacities and her filth can be better imagined than described. It was as pitiful a sight as I have ever seen in this land so full of pitiful sights.

"What happened to you, Mother?" I asked, bending over her.

"I was coming in from the village with some vine leaves which I had picked to sell for a few paras, when my useless old eyes deceived me and I fell 'pa-at' off the side of the road, as a dog falls from the roof."

"But why haven't your people looked after you?"

"I have no one," she said with an air of finality most convincing.

"Has no none examined you?"

"They sent word to the Beledie (municipal council), and Blind Elijah, the bone-setter, was sent to me. He came last night and felt my hip, and said it was out of joint, but as I had nothing to give him he did nothing." I decided the blind bone-setter had showed a degree of good judgment unusual in him not to tackle the case, because she had a fracture of the neck of the femur; no joke at her age.

"You must come to the hospital. I'll send a stretcher for you."

"As you please," she replied. "I have no one."

The next morning, on rounds, the old Turkish woman presented a different appearance, lying between white sheets in a white hospital bed in our pleasant, airy women's ward. Her hair was smooth and many degrees whiter, and the faithful Armenian nurses had already removed a number of layers of dirt, making it possible to see the black and blue patches where she had lain on the rock.

"How old are you, Adilé Baji?" (Sister Justina) I asked.

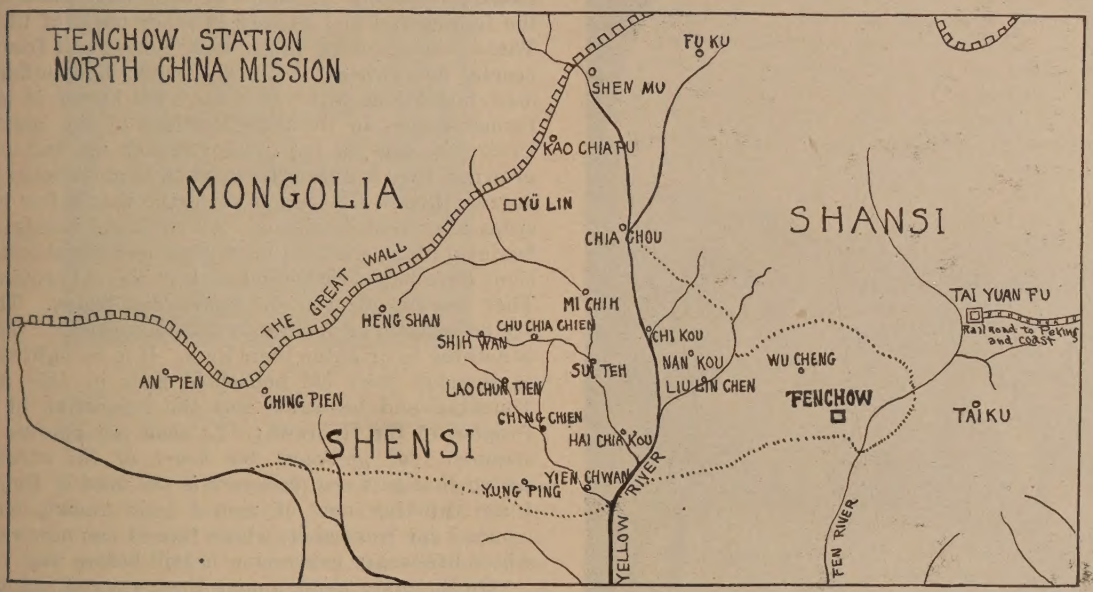
"How should I know, my son? Is it eighty or two hundred or five hundred? God knows." The ward laughed.

We did not attempt a radical cure. Ten days after the fracture, and at her age the best we could hope for, was a partial recovery of function. So we put sand bags around the broken limb and kept her as comfortable as possible. She was invariably cheerful, and it was a joy to watch her wrinkled old face grow quieter and brighter from day to day.

In four or five weeks, Adilé was beginning to

alk on crutches. I told our buyer to find some one om her village to take her home, a distance of ree or four miles. But none of them cared enough.) we hired an old Turk who had a horse, to take r home.

She had lived a long life within four miles of us, t I am sure no trip to Europe was ever half so uminating to the most provincial American as Adilé's six weeks in the Azariah Smith Memorial Hospital were to her. Some day when we have a large enough hospital staff we hope to reach out with help and light into some of these dark villages. The Adilés we cannot hope to change. At two hundred odd they are too old. But there are younger ones, and these we hope to reach when we have the staff for it.



THROUGH NORTH SHENSI INTO MONGOLIA

By WATTS O. PYE

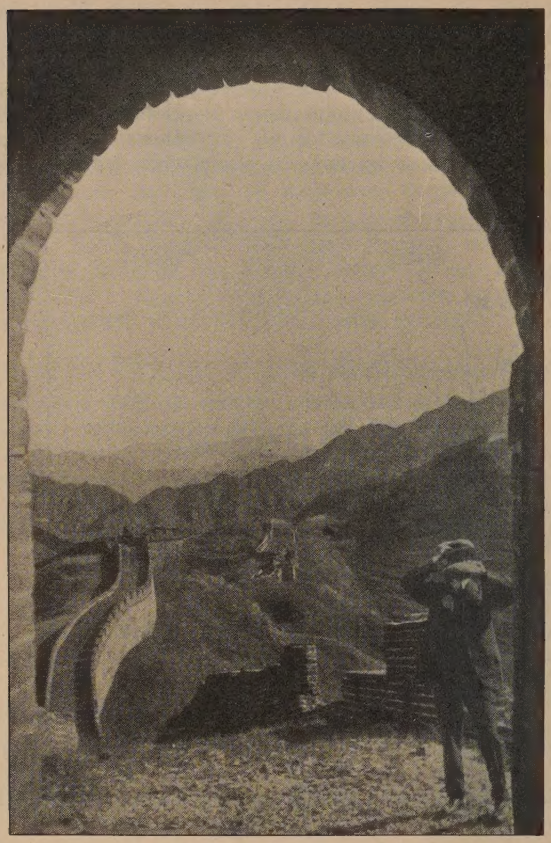
WATTS O. PYE

YOU may have noticed on the mission map of northern Shensi a strip of territory along the Yellow River between Chia Chou and Wan Fu Yü on the south, and Fu Ku on the north, which is a blank, and you perhaps have wondered why it was so. I have purposely left this section because it is so inaccessible. t when I reached Wan Fu Yü on my recent r of mission centers, six men were there ose homes lay in this section. From the moment my arrival they began to request that I go back h them, nor would they be put off. I could scarcely time to eat, or to attend to the needed business Wan Fu Yü. Some one has said that to the pio- r, as to the vagabond, chance openings are his piration. Perhaps it was for this reason that I ned from my regular path and spent a week going efully over the ground trying to discover what ns and villages there might be, and their location h reference to one another, and where the centers population were.

It is a rough country. The section is a network valleys, fertile in many instances, with a large population; and lofty mountain divides with not a tree or flower, and scarcely a blade of grass to be seen. There is no comfort, food is bad, bleak winds sweep the mountain tops, the air is very thin, and one awakes straining for breath.

I spoke in many of the towns, while in the market places very large crowds gathered, as many as a thousand men in three of the centers. It made me think again of the crowded cities of Judea which sent forth people clothed very much as these are, when the Miracle Worker of Galilee arrived; and when night came I realized something of what must have been the fatigue of the crowding and buzzing in the courtyard, to One who had been preaching and working through the day.

If I have gained a correct understanding of the district, there are four centers by the occupation of which it is possible to reach the entire district. I tried to study the roads, too, and found that these main centers can be reached without much climbing, they being accessible from a series of river valleys, and these are much more easily traveled by the mules. These four places will fill up, then, the territory which lies south of the Great Wall, and make a solid block of occupation from the Yellow River to the



A GLIMPSE OF THE GREAT WALL

Ching Pien and Nan Pien region, in the narrow tongue of Shensi that stretches in the west to Kansu.

By reference to the map you will see that the Great Wall runs in a line from Fu Ku Hsien through Shen Mu, Kao Chia Pu, Yü Lin Fu to Heng Shan and beyond, these cities lying within a few rods of the Wall itself. Bordering on this line just without the Great Wall to the north of the entire Shensi border, about four hundred miles long, lies a strip of territory one hundred miles wide, more or less, which once belonged to Mongolia, indeed does now, but is largely settled by Chinese. The Mongol is not a farmer, possibly because many years ago the Manchus forbade him to till the soil. The Mongol is a most likeable man, with an open frankness about his attitude which is wonderfully appealing, and he is open to new ideas, as the thermos bottle proved. Many Mongolians today carry thermos bottles. One Mongol prince up here bought one hundred to distribute to his sheep herders. This is a big American business, and a sign of the new civilization coming.

On the other hand, the Chinese is a born agriculturalist, and he is steadily crossing the border from Shensi, and is steadily pushing forward the line of cultivation at the rate of a dozen miles or so a year. Beyond this line lay the Mongolian plains, sandy in the west where they border on the desert of Gobi, but grassy in the fertile valleys, and in the entire eastern section which is like Shansi and Shensi, of loes formation.

As I have said, this section begins from the nort walls of our church cities of Fu Ku, Shen Mu, Y Lin, and Heng Shan, which are on the very borde and it stretches a hundred miles more or less wide a along that border. Stretching from the Great Wal along the river valleys especially, Chinese settlers ar steadily crowding in. Many of them have come fro the famine stricken regions in other parts of China These people moving in are like pioneer and frontie people everywhere, isolated, lonely, and sufferin many privations which they have not known in thei former homes in the older sections of the country Until they can get the ground broken up, and crop growing, they are poverty stricken to an unbelievabl degree, though the land is so fertile that a few goo crops alter that condition. All their old belonging business ideas, political machinery and social institu tions have been left behind back in the old province They are cut off from old home friendships. Ther are no temples or shrines in this new section. Ther is nothing to brighten their lives. It is no light thin to abandon one's old household gods in this way Touching and beautiful was the injunction of th Prophet of the Hebrews: *"Ye shall not oppress th stranger, for ye know the heart of the strange seeing that ye were strangers in the land of Egypt.* I am thinking now of men I have known, whos names I can remember, whose faces I can now recal whose life-weary expression is still before me.

On the other hand, among these rugged mountai villages, freshened by the free air, hardened by th plain but wholesome food, one comes, in these people close to the real heart of this great nation; for i these humble villages, "far from the madding crowd, lives the kind of population which is the re backbone of China. In this Mongolian district settled by Chinese, and really a part of our territory are from 250,000 to 300,000 settlers almost Go forsaken. It makes a tremendous appeal.

MONGOLIANS

NEAR FENCHOW, SHANSI, CHINA

Among the trees of what remains of the Ancient Forest where Chech Aze Fwen was burned about the time of Christ. His death here is commemorated by a national festival every year.

At Fu Ku, on the second day of my visit, there gathered a unique assembly. I was told that without exception all of the leading gentry of the county of Fu Ku, seventy odd, in number, were there. Most of the government school teachers from the schools scattered over the county were there. The county board of education attended in a body; as well as the magistrate and other officials of the government.

The speakers included (1) the principal of the provincial assembly, who had known Gov. Feng Yü Hsiang while he was still in Shensi; (2) a graduate of the provincial industrial school; (3) a Chü Jen (second highest literary degree); (4) the head of the Self-Government Bureau; (5) principal of the first grammar school of the county; (6) the county superintendent of schools. The large grammar school of the city attended *en masse* with its band.

The theme of the meeting was twofold. *First*, the expression of gratitude for what the church is meaning to the people of the county; and, *second*, the persons in official position applied for the scattering of chapels in the main centers of the county to assist in five matters: (1) foremost, to clear the county of banditry; (2) to help in the anti-footbinding campaign; (3) to assist in arousing interest in the campaign for better roads; (4) to strengthen the hands of local officials and village headmen, an assistance which in some centers our church leaders have most effectively given; (5) to help in the self-government movement now starting in Shensi. In all these matters the church does render a great service. But the point of immediate importance is the first.

After these addresses came the opportunity for me to speak. I must confess I was almost overcome by a perfect rush of feeling as I looked about me at these surging masses, going their way in ignorance of Him who is mighty to save. I spoke for one hour and a half with all the energy I possess, trying to force home a sense of conviction of "the one thing needful." I think one does not often face in his lifetime such an opportunity to speak a good word for the Master to so representative a crowd.

When several days later I reached Shen Mu, likewise on the border of Mongolia, there was another gathering similar to that at Fu Ku. I spoke to a terrific congregation, crowding the rooms opening from the temple room in which the meeting was held, filling the courtyard, while the street in front was packed clear across to the opposite side, so that traffic through it was next to impossible. I should suppose there must have been five thousand people there.

At Yü Lin, likewise a border town, this experience was again repeated. The program at Shen Mu and Yü Lin was similar to that at Fu Ku, the main emphasis again being the help which the church may be in ridding the country of banditry. The day following this meeting at Yü Lin another gathering was held in the *yamen* of the Tao Yin, that is the man who is virtually the governor of all North Shensi, for Shensi really has two capitals of which the one is Yü Lin. There were present the head magistrates of the five northern counties, besides other responsible persons in the government of North Shensi.

Here they presented a powerful appeal for the covering of the entire district without the Great

A MULE TRAIL DOWN THROUGH THE LOESS COUNTRY

Berkeley, Calif.

Wall with chapels. I replied as courteously as I could, and said that while I could not give a definite reply now, I would take the matter up and see what could be done. That it is in accordance with the principles and nature of the church to give any help it may in these ways, but whether we find it possible or not to carry out this program depended upon their wholehearted coöperation. That I realized, of course, public money could not be subverted to this purpose, nor is it in accordance with the genius of the church to receive such aid, but at the same time, we must have the active aid and interest of all those present. This was immediately given, and then, whether rightly or wrongly, I turned it into a personal question as to their own relation to God and his Gospel, and whether they should not yield themselves to a study of the principles and teachings of Christ, and their lives to his service. It probably was not exactly the polite thing to do, but it seemed as though I could not let pass such an opportunity for an appeal to the conscience. At any rate, I understand that three of the men have on their return gone openly to the churches in their respective towns and asked to be received in the first step toward church membership.

This appeal, as I understand the situation, grows out of two considerations, aside from the fact that the impact which we are making in North Shensi is beginning to command the attention of every one, whether of high or low station. The first of these is the influence of Governor Feng, who issued proclamations to all the towns and villages, urging the people to study Christianity and yield themselves to the service of God. In these proclamations he plainly said, "The only hope you people of North Shensi have of saving yourselves and your country is to learn to know God and to study and observe his teachings." He wrote personal letters to all the officials, urging upon them Christianity and the observance of Christian principles.

The second consideration is the fact that wherever the church has become well established and has been able to do a few years of work, the bandits in that part of the country have had little power. At the time of the Revolution, in 1911, Shansi was overrun with Manchu army deserters turned bandits. The province has nine prefectural cities, of which Fenchow is one. Of these nine, eight were looted and burned, Fenchowfu alone escaping with no disturbance. The magistrate of the county, a year later, in speaking of the situation of that winter, said that at two different times the twenty or thirty professional men who act as leaders, counting on the local people rising to assist in the looting, came to Fenchowfu and tried to stir up the people to loot, but in each case failed. The magistrate said he had not previously appreciated what the work of the church meant in this way to the district. But it became very clear then that our chapels located every two or three miles over the county had so influenced the people, even though they had not in any great numbers come into the church, that the appeal of the opportunity to gain wealth following in the train of the looters was no longer attractive but repulsive, and they refused to do it, and Fenchowfu escaped while other places suffered.

Now these men in official positions in North Shensi know all this. They see that into the older

SAMPLES OF A SHEPHERDLESS PEOPLE
Crowd at Ching Ch'Eng on Market Day in Shensi

A SAMPLE OF THE PASTORS WHO HAVE MADE GOOD AND CAN GO FURTHER
Summer School of Pastors and Teachers in Fenchow

church centers right here in Shensi even, short though the time of their establishment has been, the bandits either dare not come, or, if they come, find their power clipped by the influence of the church, and hence the appeal for the covering of this section with chapels in the same way as the rest of North Shensi.

I have received a list of the twenty-two centers which we are urged to enter. From my knowledge of the country I should say they were located with a fair degree of accuracy. It surely seems that this movement is of God. The result which we are already seeing from the work of these few years is an indication of this. There is one thing I should like to say, however, in this connection. For several years there has been forced upon me a great conviction that without a far greater miracle than the world has yet seen in missions in China, this work is not going to be accomplished in one generation. The young church needs to be strengthened by a mighty speeding up of evangelism, and it needs to be kept steady, "the bruised reed not broken and the smoking flax not quenched," until she gains the victory over the powerful influence of the old life, that has seriously interfered with her present life and growth. I cannot help feeling that we shall never accomplish our task unless in our work we more and more apply the methods of successful business men. When George Williams, the founder of the Y. M. C. A., who was also the manager of a great and intricate commercial undertaking, was asked how he found time to control such an intricate business, he used to reply, "I manage the men who manage the business," and that should be our ideal. I am convinced that if we can put the proper spirit into our men they will do the job. We need not be concerned even though they make mistakes, even though at times the work seems ragged-edged. The Holy Spirit will direct their efforts.

One question is important. Where can the men be found for caring for the work? They cannot all be found at once. But the Bible Training School, which provides our workers, is doing splendid work. I am just talking over arrangements with the faculty whereby the school will take no vacation, winter or summer, but push straight forward with the training work. This will speed up greatly the fitting of men to take charge of the churches. This means a class will be finishing by the end of this year; that is, in December, 1922; another next summer and a third a year from December. The Middle School has some very good material, also, in boys who are planning for the ministry, but who ought to do some practical evangelistic work before going on with their more technical training. *The men we can provide.*

"THE MONEY-MIND OR THE CHRIST-MIND"

Some Inquiries for the Consideration of the Churches

By ERNEST BOURNER ALLEN

THE "New Testament conception of the disciple and his money," to use Dean Bosworth's arresting phrase, is a matter in which each new generation of Christians needs to be patiently and fully grounded. What are the Congregational churches doing about it? Some are doing much, others little or nothing. This is not a denunciation but a diagnosis. It is a bit of humble self-examination. It leads to some inquiries and suggestions which have such weight as they may merit and will receive such attention as our Congregational freeborn may elect to give.

A discriminating secretary of one of our great Boards said some revealing things recently, which deserve repetition:—

> "It worries me at times to see how much of *a money mind* we are developing these days. It sometimes seems as if I heard nothing but money, in these holy . . . circles as well as in other secretarial groups. Promotion committees sound the same note. In one inter-board meeting practically every minute of every hour was given to some financial question. I came away wondering if we were not to suffer for it sadly in the long run. . . . Moreover, I believe that even if we were only after money in this great business, we would do well to make our approach along different lines. Psychologically the method does not seem sound. We should lay more stress on spiritual things. . . . Life, not lucre, is our primary end in this business of promotion."

"If any man have not the mind of Christ," whether about the imperatives of evangelization or the obligations of stewardship, assuredly "he is none of his." What is the "mind of Christ" about money, which is our own "stored-up personal energy"? We must admit that when the rich young Jew came to talk with him on religious topics, Jesus instantly turned the conversation to money matters. In another connection he declared a man ought to make eternal friendship with his money. He taught that if a man used his money power selfishly, God could not trust him with any higher form of power. He put property and personality upon the same basis, viz., men are stewards of both. He saw in riches a great temptation and snare. The restive desire for more led him to cry, "Take heed, and keep yourselves from all covetousness." Jesus deemed the spiritual perils of poverty less than the spiritual perils of wealth. He tried to show men that life is independent of possessions, that character is not dependent upon things. When he said, "Give to every man," he did not limit it to money. He nowhere enjoined any specific rule of giving. "He presented the same principles in the realm of giving to God," as Robert E. Speer reminds us, "that he pressed in the realm of living with God and of serving God. . . . He planted in men the vital principles of Christianity and they led men to do all that the law required and vastly more." He stood for the sort of giving which Paul recommended to the Macedonian Christians, II Cor. 8: 5, and which is illustrated in part of the inscription on "Chinese" Gordon's monument in St. Paul's, London:—

> "Major-Gen. Charles George Gordon, C. B., who at all times, everywhere, gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

A MAN'S USE OF HIS MONEY, AN INDEX OF CHARACTER

There is then perhaps no more significant index of Christian character than that found in a man's use of his money. What are our churches teaching the membership about money? Whither are we drifting? There appears to be a growing tendency today to put the budgets for current expenses and benevolences together and raise them at one time. There are obvious advantages in this. It sets the total responsibility of the church before the whole body at once. It affords a mute but suggestive contrast of the amounts which we spend directly for ourselves and those we are asked to give for others. It makes a single task of the work of getting canvassers and putting on the campaign. On the other hand it may be well to inquire whether we weaken our emphasis upon the appeal to help others. It is openly acknowledged that the campaign for current expenses helps to carry the campaign for benevolences. Should not the leverage be the other way around? Suppose the church returns to its old method of raising current expenses at one time and benevolences at another. Will there have been sufficient grounding in the principles which underlie benevolences so that there will be no collapse, however temporary? These questions are suggested in no spirit of unfriendliness toward the single campaign for both budgets, but rather to compel attention to the need for emphasis upon the missionary motive; also upon world-wide, as well as nation-wide, evangelism, if we are to keep the source-motives strong.

SUCCESS ASSURED WHEN THE HEART IS WON

Are the laymen of our churches getting a balanced impression of the work of the Kingdom? The question is asked not because we contend that we are giving a fair proportion of our wealth to the Lord, but rather to inquire whether we cause the churches to think as deeply upon their privilege and

luty to further the Kingdom's extension as we hould. We are practical when we put business nethods into the work of the churches; but we must ıot let our laymen confuse business terms and nethods with our real responsibilities. It is "a elling proposition," as they tell us, and we must 'put it over," of course, or fail to "deliver the goods.")ur expenditures for ourselves, we say, ought to be natched by equally significant amounts for the King-om. WHY? Are we getting the tremendous urgen-ies, which lie back of that "why," into the souls of ur members? All our "business methods" will wear ut after a time and then we shall turn to some new cheme for "handling finances." Is there any way ıore vital than the religious method? Our churches, t least in the main, have come a long way from the onation party and the pound social, the bazaar and he "grab bag," as Christian, or even respectable, ıethods of financing the church. We must keep lose to the heart of our Lord's teaching, if this gen-ration is to keep the Kingdom coming. When we et hold of the *heart* of Zacchaeus, he will straighten ut his financial methods and balance up his gifts. Vhen Ananias and Sapphira share in the "cam-aign," not as a matter of looks but of love, they will e saved from spiritual death. When the church at Achaia emulates the church in Macedonia in the natter of *sacrifice* for our Lord rather than in the *ize* of gifts, we shall be nearer the tests our Lord mposes when he stands "over against the treasury." Vhen we realize that he is there, in the treasurer's ffice, as well as in the prayer meeting and the public ervice, it will be better for our souls.

EVERY CONGREGATIONALIST A STEWARD FOR CHRIST

In the long run any campaign for our budgets vhich is to succeed must be coördinated with the ystematic presentation of Christian stewardship. 'his is as true of our national work as it is of the ocal church. It is well to recognize the fact that tewardship is a principle and not a method. There-ore we are not discussing tithing, which with some s a debatable matter, nor any particular percentage. Ve are laying down a number of general principles vhich every one must apply in his own life, whether e has barely enough money to pay ordinary running xpenses or an income that reaches into the millions. Are we not beginning to see that we must put stew-ardship *first*, even before the needs of the work, so that we shall be in the situation of the early Christians who "first gave their own selves to the Lord" and then in service to others "through the will of God"? Have we any better way than this? Has our presentation of stewardship a unity and reach which carries over from year to year? Does it begin consistently with the children and broaden out with them as they grow to manhood or womanhood? Budgets and leaders and systems may change, but the law of stewardship does not. Our Methodist friends were quite right in coördinating their centenary program with a campaign for "a million tithers for Methodism." It is stated that 250,000 out of their 4,000,000 members, or six per cent of the whole number, gave the bulk of their huge fund. Would it not be proper to coördinate a campaign in all our Sunday schools and churches with some such slogan as this: *"Every Congregationalist a Steward for Christ"?* Would it not be worth the best leadership we could furnish for it? Is it not even a higher and more compelling task than missionary education? Of course we must carry on all these things concurrently. Missionary education ought we to have done and not to have left instruction in stewardship undone. The greatest technical skill in setting up our campaigns, the finest art in our printing, clear-cut messages from our leaders—all these are essential. Yet there remains the question, "Are we stressing the *spiritual* motives adequately?" "Mechanism," as Lotze affirms, "is universal in extent and *subordinate in significance.*" It is possible to forget the dynamics while busy with the mechanics of our task. Let us build the wall of Zion symmetrically. Now that many of the campaigns for benevolences and current expenses are over, let us set aside some of the Sundays of the year for definite instruction in evangelism and stewardship. Then we shall not be met with the voiceless suspicion of the congregation that we have "an axe to grind," a budget to raise. We can consider our spiritual responsibilities more dispassionately. We can lay well the foundations for 1924. We can strive to see that the Christ-mind possesses us and develops along with our finesse of method. We can put first things first. We can develop our curriculum of missionary instruction so that it will give ever-increasing momentum to our evangelism, at home and abroad.

WOMEN STUDENTS CARRY OFF HONORS

The need of more and better-trained workers mong the women of Shansi has led to the admission f qualified women to the full theological course in the Ien's Department of the Bible Training School, enchow. The last number of *Fenchow* tells us that ıe two young women taking the course this year have finished the first term, ranking first and sec-nd in most of their classes. This pioneering in)-education is not without its difficulties. But fear f these girls not making good is not among them. They have been conscientious in class work and alert in their field work, which was taking charge of a special meeting for women every Sunday in a village five miles from the city. They have helped in count-less ways, too, with the other women students. Both of them have been in the Women's Glee Club, and have taken their turns with the other women students of the Bible Training School in conducting classes for the women prisoners of Fenchow's Model Prison."

JUICY BITS OF A TRAVELOG

By D. BREWER EDDY

FRIENDS of the American Board have known already that Secretary Eddy with his brother, Sherwood Eddy, has been going up and down Japan, Korea, and China, speaking in evangelistic campaigns among the students and visiting our mission stations. In the February *Missionary Herald* appeared an article by Dr. Eddy, called "Stand by Paotingfu," and other editorial and news matter from him has appeared. But it seems a pity not to give our readers a few samples of the vivid diary letters which have come to us, and a few pictures of the experiences he has been undergoing.—*Editor.*

"SS. China," August, 1922.

Our company is varied. There's the man going to Borneo to get baby elephants and an orang-outang family with rhinos and monkeys and tigers! A Swiss headed for the headwaters of the Irriwaddy, where he has seen nuggets as big as your fist—has four wives and is a Buddhist or atheist by turns. A man going to spend three days with son in China; and an embassy secretary once in Japan, now in Peking. A Chinese student from three years' experience in Am. Tel. and Tel. trying to build up the system at home. A young Yale grad of six years ago from a prominent Chinese family in Canton, friend of Sun Yat Sen, and his father, the minister to Chili.

The Chinese assistant engineer and I have had visits. He was an orphan in Frisco, got a schooling at night, learned machinery and beat his way East for an education. Heinz helped him to a job in Westinghouse for apprenticeship. When working in a Yonkers power house came the war. In seven days he was afloat in the engine room of a transport, and rose, in spite of opposition, to be the first Chinese assistant chief engineer, and finally a commissioned officer in our navy. Now he is the only Chinese with full chief engineer's ticket on the seas, a scrapper and a pusher to equal Americans.

Each evening after dinner our party of five gather in my room for a conference. We discuss one of the problems ahead, such as: The missionary group; what questions do we wish to ask of them? What message have we for them if asked to speak? What problems of theirs should we appreciate and sympathize in? Then similar discussion for the

Photo by C. H. Patton

A STUDENT MOVEMENT IN KOREA

KAGAWA
Labor Leader of Kobe, Japan
A Japanese Princeton Graduate

Native Church and the non-Christian groups of officials and students we will meet. A fine long time of prayer together has put us into a united mind and a mood of eagerness for what lies ahead. Weather has been perfect — seas smooth — warm days and lovely nights. Menu varied and food in remarkably fresh condition. Never have we seen such eagerness on the part of the officers to help the missionaries.

Ping-Yang, Korea, September, 1922.

I wrote you from Osaka, didn't I? The next day we had a long conference with the famous Kagawa of Kobe. He is a rare Christian, friend of labor, champion of Liberty over here. Lives in slums in a room six by six feet, leads strikes, has one lung; but a million people read the story in which he wove his own life. Thence Charlie Warren and I rode to see the new site of the Kobe College, miles out, with Miss DeForest. Then to Miss Cozad's Bible School and a brief glimpse of Glory Kindergarten, though in the absence of Miss Howe. Our work is strong

DR. CHARLOTTE DE FOREST AND DR. BREWER EDDY
ON THE NEW GROUNDS FOR THE KOBE COLLEGE

and well founded and has great leaders. The task ahead of Kobe College is colossal. Where is the half million?

Then another big treat. Mr. Matsukata, son of the Marquis, great ship-builder, invited me to a visit to see the greatest collection of Japanese color prints in all Japan. Then came a rare day in old Nara. Warren is a wiz on things before the Norman Conquest, so we studied temples 1,300 years old, and

THE EDDY BROTHERS, DEEP IN REFLECTION

The Abbot in charge of this Temple of the Sleeping Buddha gave a lease of forty years, for $7,000 (Mex.), to Mr. Gailey (Y. M. C. A.). Temple gongs and prayers continue. Y. M. C. A. student groups meet here for Christian inspiration.

A SHANSI STREET—OUT WHERE REAL MISSIONARIES LIVE

discussed Buddhist images and paintings made before King Albert burned the cakes. It cannot compare with Nikko in joy, but it adds foundations. By the way, in Osaka did I say that Sherwood was bill-posted as the third greatest orator in the world, the first two being Trotsky and Lloyd George? Read 'em and weep.

The captain of the ship to Korea conducted us off his vessel to the train and gave us a good start. And here was Korea before us. We divided to cover separate meetings, and met in Seoul, where Sherwood had a really wonderful series of four nights with 4,000 men each night, and 500 clean-cut first decisions for the Christian life last night. His courageous utterances grip the boys. They will do anything for him, and he sweeps them in the last night on deciding for Christ on the basis of doing most for themselves in character and for humanity

THE SHENSI WELCOME
I Ho Chen coming out in force

and for Korea's future. I think after careful pondering it is a fair approach, and the missionary group discuss it with earnest interest.

Here in Ping-Yang we are in the most famous station of the Presbyterians, with their row of fine buildings crowning the hillside and their growing numbers passing anything we ever dreamed of in the old A. B. C. Forty appointed workers here now. Big brick institutions, new girls' school, new residences, new dorm for the missionaries' children school, and yet saying they must have more workers and must let some of the lines drop.

Am just back from speaking at the combined chapel or academy and college to four hundred boys. Now don't think me over-stating when I say I never saw a group that drew out my affection more than these boys. Big serious eyes, background of oppression, some from prison and torture with fine flames of patriotism in evidence; yet revealing a respect and teachableness quite foreign to the bunch of

A BREAK IN THE FAMINE ROAD GOING DOWN TO THE YELLOW RIVER

TWENTY WORKERS WITH DR. EDDY (ALSO AT WORK) AND MR. PYE

IN THE FENCHOW MISSION COMPOUND.

mavericks in some of our schools in U. S. I see their weaknesses, but my heart wants to gather them in.

Last night Sherwood addressed 3,000 young men in a ripping meeting under the Y. It was held outdoors, and huge bulbs lit up the scene. He spoke under a sounding board that made his voice clear to the very back rows. I'd pay admission if you could listen in. The political situation is always ticklish here. Some thousands are still in prison and police stop many meetings and are always present as spies.

FORTY-TWO NEW MEMBERS
Walked ten to forty miles for baptism. Notice bound feet in front row.

We are followed to every place and have interesting times guessing who is listening; yet Sherwood strikes right out with frankness that makes these good friends gasp. Last night several times I was told the meeting would be immediately stopped if they had said these things themselves. Hear him saying, "Russia tried repression and now they are starving. Babylon tried repression and oppression of the people, and now jackals hunt among her ruins. I stood in Rome that built her power on brute force and see their end. Germany, etc. Every nation that tries oppression will fail and you will fail if you think you can cure things by force."

Peking, October, 1922.

It was a twenty-four-hour run from Mukden to Tientsin across the very interesting landscape of Manchuria. The train was right comfortable, the cars being the heavy corridor type, and the first-class passengers are well cared for. The train boy

KAO YANG "CHURCH ASSOCIATION"
Secretary Eddy in center

brings Chinese tea three or four times a day, and the meals on the diner are quite elaborate.

Sherwood was on the train, much to my surprise, and told a wonderful story of how he had had two long conferences with the son of Chang Tsao Ling, the bandit general of Manchuria, who was defeated before Peking last spring. This young boy is a general over 40,000 troops and the idol of his father. He made a definite Christian decision and has written that he has never had a day of peace to compare with the present. He wants a Bible class among his generals, and had Sherwood address 1,200 of his officers

GEN. CHANG TSAO-LING'S SOLDIERS

A TIENTSIN STREET

on parade. The number of those interviewed is beyond calculation.

In Tientsin four speakers had three meetings a day each. I spoke in Chang Po Ling's college, where they are giving a fine education in the Christian spirit to a group of keen boys, and only thirty per cent are Christian in the whole lot. It was good to see Chang once more and to have an earnest Christian talk with him. Had fine chances to address large student groups in the Railway Officials' College, before two hundred boys, and in Peiyang University, a critical, technical mining course, where the largest group of students ever gotten together for a religious meeting faces an hour of earnest appeal. They were ready for earnest decisions in many cases, and one beautiful boy came through with a clean-cut decision at the end, and the leader of the senior class stayed for an hour, just on the edge, and finally decided to make further study, but his heart is right. There are only two Christians there now, but they will have a dozen inside of the next few days, we believe. The Methodists have a great school for boys, and I spoke there, and in two other places. These preliminary meetings were to draw the boys down to the big student meetings. Each day we had the Christian leaders' group of all pastors and workers for three meetings a day, taking turns, and the Bible class leaders in the Y. M. C. A. who are preparing to develop the inquirers.

They divided me around so that I spent a night in each one of three places. Had a sweet time with Bob Chandler's family in the Russian concession, and then passing through the great wide streets flanked by substantial brick and stone structures, through the four foreign concessions into the Chinese town, and then into narrow winding alleys, scarce ten feet wide, with tiny shops displaying strange wares, winding among the crowded traffic of a Chinese city, past the endless lines of men with huge loads balanced on their shoulders, two heavy baskets on the end of a stick, loaded with vegetables or burdens of hay or fuel, quite impossible to the white man. Here were carts with three coolies harnessed in like cattle tugging and sweating. There were men with gongs, or fifes, or drums, making strange street cries, selling vegetables, or fruits, or notions, or sweets. Passing glimpses into strange shops and corners kept the curiosity alert. Thus to our old property by the river and the visit with the Stanleys, and the next night with the Ballous, near Hopei compound where we hope the new school is to rise in the near future. Tremendous possibilities are confronting the Tientsin work. When the new building starts the Chinese will coöperate in strengthening the church, and we will get a rapid response from the people. These men are all of the younger generation and my close friends, so it was joy to be with them and have three snappy sets of tennis doubles in the compound.

[For Paotingfu letter, see February *Missionary Herald.—Ed.*]

If I were compelled to choose just one single line for missionary effort in China, I would select student work in Peking. Rowland Cross is right in quoting the fact that the student group is small in comparison with other lands, and that it is more influential than in any country on earth, and that it is more open at this present minute than any other group

A VEGETABLE VENDER FROM THE COUNTRY

of important men. I see it in every meeting. These boys think like us. They have a moral passion that can be stirred to enthusiasm. Their patriotism exceeds ours at this moment of weak central govern-

ment. They are not anchored and riveted to their religious systems. At dinner with Chancellor Tsai and Professor Hu, the two leaders of the Renaissance movement from the Government University, they were critical of Christianity as NOW PRESENTED, but seemed open to admiration for Christ and never once suggested their classics and temples were good enough for China.

Peking is the largest and most important student center here with its 18,000 students and faculties of 2,000 all wide open to influence. And of all this ripe field the American Board has the richest corner to reap. Cross writes we have 5,700 students in our districts with only 283 Christians at the beginning of the year's work, and additions of 50 baptized and 80 inquirers through the year. The Bible class is the ideal method. They want the English and they want the touch with the Bible. They admit they must know something of it to be fully informed. There is our chance. Better than Paul ever had. All the other lines of work are necessary and are rewarding, but this is the Bright Spot in the world today, the biggest chance in all our fields.

The Yale bunch gave us a luncheon and we did indeed have some shining lights there like C. T. Wang, now taking back Shantung, and Premier C. H. Wang, who sat next to me, and Tsao, the president of Tching Hua University, the most strategic single institution in the world in my opinion. Imagine my amazement and joy to hear the Chinese Band of Governor Yen at the great review yesterday in front of the grand stand begin to play the old Yale Glee Club song, "Neath the Elms." I grinned like the Cheshire Cat as I hummed, "Winds of night around us sighing—as the elm trees murmur low."

MAKING MUD-BRICKS FOR THE MUD-BRICK HOUSES

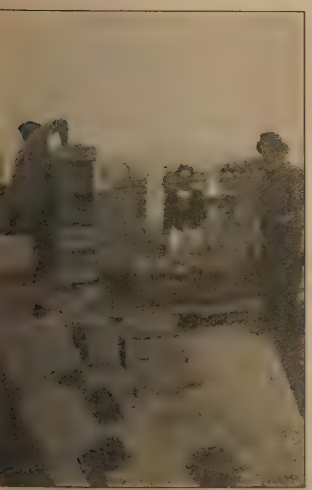
REFUGEES IN ATHENS, STANDING BY THEIR OWN NEWLY CONSTRUCTED HOME. COST NOT OVER $20

MAKING A ONE-ROOM HOUSE

Four meters square, for a Smyrna family who three months ago had a big mansion, a retinue of servants, and two autos of their own.

THE HOME MAKERS' INSTINCT

Among the Refugees in ATHENS



A WOMAN HELPING BUILD HER HOUSE

Sometimes the whole family work together, putting up their walls.

REFUGEE HOSPITAL AND SCHOOLROOMS UNDER CONSTRUCTION IN ATHENS

MUD-BRICK REFUGE HOUSE

Lined with newspapers, paved with flat stones. Family sleeps, eats, irons, etc., on the little platform which covers two-thirds of the room.

THE MISSIONARY AND THE LEAGUE

II

THIS is the second installment of letters from members of the Commission on Missions regarding the missionary and his right to speak for the League of Nations. They are based, as our readers will recall, upon the three questions: —

1. How far is a missionary justified in pleading for America's entrance into the League of Nations?
2. Is it within the province of the *Missionary Herald* to advocate such a step?
3. Where shall we draw the line between what is legitimately "missionary"—because religiously and socially vital to the world — and what is distinctively "politics"?

From Rev. Robert Elliott Brown, D.D.
Waterbury, Conn.

I have been a supporter of the League from the beginning, and I have come out openly for it in my church. . . .

I do not think you are called upon to side-step so great an issue nor to refrain from treating the broad aspect of international politics in the sane and sympathetic way which you, of course, would do, if you attempted to touch upon them at all.

From Rev. Charles Francis Carter, D.D.
Hartford, Conn.

I enclose draft of a communication (as to the participation in the Permanent Court of International Justice) sent to the ministers throughout our state which I think may interest you. In trying somewhat to get this movement I have felt it strategically of importance not to raise the issue of the League of Nations, because that has been inevitably so embarrassed by the political atmosphere of the last presidential election, and I should say that that policy was the wise one to guide our missionaries now. I do believe they are not only justified but have responsibility in urging the main principle. I think President Harding and Secretary Hughes are trying to find ways by which our nation may have more direct relation to the other nations, and I want to reinforce them as far as possible.

From Rev. Chester B. Emerson, D.D.
Detroit, Mich.

Either the church is interested in the Kingdom of God as preached and lived by Jesus, or it is not. If it is, then it must be interested in every generation in the organizations which definitely bear toward that great event.

The League of Nations is the greatest effort in our day to make goodwill, which is the heart of Christianity, controlling in the affairs of nations. If partisan politics in America has befogged the true meaning of the League, that is no reason why the eyes of Christian faith should be clouded by the dust of debate they have raised.

As far as being afraid of stepping over some line beyond which lies what you are pleased to call politics, I should say that the sooner we sweep into that area the better.

From Mr. A. W. Fagerstrom,
President The Worthington National Bank
Worthington, Minn.

Answering your interesting question as to America's entrance into the League of Nations, I wish to reply: America has been built up to its present enviable condition through a series of experiments in government, but each new phase has been fought out amongst the people until a time has ripened for crystallizing sentiment into action. That process of preparation for action is now going on here. Wilson was right but precipitous. The question of adopting a new international policy had never been considered by the nation. We were not ready for the question. However, it is one that will not down, and conditions abroad keep it alive.

The missionary is in a position to acquire information which should be valuable in the solution of this question, and to furnish facts which will be of the greatest assistance in establishing America's position with respect to entering the League of Nations. Herein every foreign missionary periodical has an opportunity to render a distinct service. When there has been created a more favorable attitude on the part of the nation the proper steps undoubtedly will be taken.

From Rev. Daniel I. Gross, D.D.
Portland, Maine

First, what are politics? They are the strivings, plans, policies, often machinations of men to govern states. The welfare of humanity depends in a considerable degree upon politics. Shall not the Christian Church have a voice in this, and shall not the *Missionary Herald,* an organ of the Christian Church, have a voice also? My answer is yes, especially where great, vital issues are involved, which demand applied Christianity. Because state and church are separate does not mean that *religion* should be apart from the state or the politics of nations.

My thought is that the papers or magazines of the denomination, especially where so much is involved in regard to a League of Nations, may well urge the participation of our country in it. I do not assume to know all the merits of that particular question, but may we not feel that our men and

women on the field, eye witnesses, can give us adequate facts for decision in such case?

A magazine such as the *Missionary Herald,* now about to enter upon a greater career, may well blaze the way in advocating sound political principles. Indeed, is it not a duty to speak out when truth itself is involved?

From Rev. Thomas H. Harper, D.D.
Dallas, Texas

Because of the turn of affairs in the Near East we are confronted with terrific problems as a Board, and it seems impossible for these issues to be settled without the American people taking a very definite place in the settlement. However, when we speak of "The League of Nations" we have immediately a "red flag" waving, and the past is vividly brought to pass before us, with all its party prejudices and strife.

We cannot sit idly by and not take a positive place in the world's unrest, yet I am not sure that we want to become a party to "The League of Nations." I rather believe we can obtain what the world wants and what we want without that. It is, however, obligatory upon us to speak out in no uncertain terms for the protection of all Christians and also for the protection of all missionary interests and missionaries.

From Rev. John Andrew Holmes, D.D.
Lincoln, Nebraska

I believe in a free *Missionary Herald.* I do not think any one can provide a rule by which the editor may locate the line between what is religiously and socially vital to the world and what is distinctively "politics"; but whatever seems to him vital to the cause of Christianizing the world should be set forth boldly in the *Herald.* If I were opposed to the League of Nations, I should nevertheless want the editor to speak his mind freely.

From President Henry Churchill King, LL.D.
Oberlin, Ohio

In answer to your inquiry I think I should have to say that, of course, it must be clearly understood that the individual missionary cannot speak for the Board as a whole; but at the same time I think the individual missionary ought not to be shut off from expressing his earnest conviction of need at a point where his experience and observation make him a specially competent witness. And consequently I think he should be free to give his individual testimony on such a question as that of the League of Nations.

From Rev. Irving Maurer, D.D.
Columbus, Ohio

Your letter greatly interests me. I confess to answer your inquiry is difficult. It brings up the important question as to the influence of an extended budget, with its large demands for funds, upon the entire policy of Foreign Mission work. Personally, I love to think of the American Board, both its editorial staff and the force in the field, as having a prophetic as well as evangelistic function. But the League of Nations question has become so enmeshed with political bias and prejudice that to advise it as a general missionary policy appears very complex and difficult. While I am a strong believer in the League, I should not feel justified in urging upon you a vigorous policy of propaganda favoring a specific political solution.

From Rev. Albert W. Palmer, D.D.
Honolulu, Hawaii

I do not feel that you are called upon to be silent upon such questions, providing you observe the following principles:—

1. In speaking on disputed questions you should make it plain that you are speaking as an individual editor; that you recognize the possibility of honest disagreement, and that within reasonable limits you are willing to give publicity to adequate statements of a divergent point of view.

2. In regard to the League of Nations, I think any one in your position or mine should emphasize not the details of machinery, but the general principle of world-coöperation. By front door or back, as official delegates or observers, we are coming in to the world-family of nations. The prospects for real participation in some kind of an effective mechanism for international coöperation were never brighter. Call it a "league" or an "association," guard it with whatever reservations may be necessary to reassure the timid and the traditional, the great fact remains that America must "go in." And where we go, may the spirit of goodwill, of the open door and open diplomacy, go too.

NEGRO ASKS FOR JUSTICE

Doctor Moton, who has recently returned from the Scottish Churches' Missionary Congress, held in Glasgow, outlined the progress which American Negroes have made since 1865. He said:—

"When the Negro asks for better educational facilities, adequate sanitary arrangements in his part of the city, good roads in his part of the county, or equal railroad accommodations, he is not seeking 'social equality,' but he is asking for 'civic justice'—an opportunity to be treated on his moral, intellectual, and economic merits.

"The white race is not fair to itself, when it is unfair and unjust to a weaker group. The black race is unfair to itself, if it permits itself to become embittered or to hate the white race. The two races here at the South have lived, fought, sacrificed, and died for each other. The relations between the races were never better, in spite of all that is said and done, than they are today. We never had more strong, unselfish, God-fearing white friends in Virginia and in every Southern state than we have now."

Hampton Institute Press Service.

THE ANNUAL MEETING OF THE FEDERATION OF WOMAN'S BOARDS

By HELEN BOND CRANE

THE annual meeting of the Federation of Woman's Boards of Foreign Missions was held in New York City, January 13-15, at the National Headquarters of the Young Women's Christian Association. In addition to the business attendant upon reports of the various committees, all of great interest and value to Board women, several unusual features produced the very general consensus of opinion that this was one of the best annual meetings the Federation has ever held.

Under the direction of the Committee on Methods of Work, the various Boards had prepared exhibits of literature dealing with women's, young women's, and children's work, missionary education, finance, editorial work, and publicity. This exhibit, hung in a room near the Assembly Room where the conference met, was worthy of even more study than the delegates found time to give it, in a very busy three days. Combined with the exchange of literature which the committee is carrying on, this demonstration of methods proved of immense value to those responsible for various types of work.

The Federation was most fortunate in having Mrs. Peabody herself tell something of the enormous amount of work that has gone into the campaign and of the dissemination of information among people belonging to widely differing groups. Chambers of Commerce, Rotary and Kiwanis Clubs, the American Association of University Women, and the King's Daughters have all responded to the presentation of education for women of the Orient. Waitresses at some of the luncheons have contributed to the building of "cook houses" in connection with the various colleges.

She told the story of a luncheon on the Pacific Coast, at which a thousand people were present, where groups of Hindu and Chinese listened eagerly to the story of the campaign, and where the Chinese Consul put into the hands of his tiny son a generous check, breaking down in the attempt to thank Mrs. Peabody for the effort which was being made for the women of his country.

Dollar Day also brought in many interesting returns—for example, a gift of more than five hundred dollars from a lumber camp community.

THREE SIGNIFICANT ADDRESSES

The choice of outside speakers was most happy. On Sunday afternoon, Miss Harriet Taylor, executive of the Foreign Division of the Y. W. C. A., spoke on "The Significance of the China Christian Conference." Miss Taylor emphasized three features of the conference—first, the personnel, which included more Chinese than foreigners and represented a cross-section of Chinese Christian life with Dr. Cheng-Ching-Yi, the presiding officer, as the outstanding personality of the conference; second, the program which had been painstakingly worked out and was carefully presented by five commissions; third, the product of the conference was most evident in the survey, "The Christian Occupation of China," made up of the reports of the commissions, and in the formation of the National Christian Council, standing for all China's Christian forces.

Miss Taylor was followed by Dr. C. Leighton Stuart, president of Peking University, who gave a most interesting picture of conditions which his parents faced, as pioneer missionaries in 1868, and referred to his own early impressions. He contrasted with these conditions his present work, carried on with Chinese colleagues of rare scholarship, consecration, and ability. He mentioned some outstanding developments in China today, such as the Student Movement, the Renaissance, and anti-Christian agitation. His closing emphasis was on the fact that the totality of Christianity can only be realized by the gifts of all nations, and that this totality will eventually make its impression on those who have not been able to accept partial presentations of Christ.

On Monday afternoon, at the closing session of the annual meeting, Miss Sui Wang, a candidate for the degree of PH.D. at Columbia, spoke on "Christian Schools in the China of Tomorrow." Although political conditions in China are so disturbing, Miss Wang expressed the opinion that prospects for education were never so bright as at present, as there is a large group of high-minded Chinese who are devoting themselves to building up a new educational system. Christian mission schools, if they are to be a real part of the forward movement, must divest themselves of their foreign character, becoming increasingly more Chinese as to leadership, curriculum, and language. Of hardly less importance is the question of the kind of education which Chinese students are getting in America—is it making them materialists or leaders with high ideals and strong character? China still needs missionaries, but they must be keenly intellectual, broad-minded, Christlike men and women, who have nothing to "put over" but Christ and his love for humanity, of which China and the United States are small integral parts.

Reports, addresses, and discussion from the floor all contributed to the impression that the delegates were one in their appreciation of present-day problems of the whole missionary enterprise.

The executive officers elected for 1923 are: President, Mrs. Henry W. Peabody; Vice-Presidents, Mrs. Frank Gaylord Cook and Mrs. William McDowell; Secretary, Miss Grace Lindley; Treasurer, Mrs. DeWitt S. Knox, 216 West 56th St., New York City.

SPIRIT IN THE NEAR EAST

By JOHN E. MERRILL

THE problems of the Near East are, in the last analysis, problems not of politics or of philanthropy, but of spirit.

It is for this reason that, the more the facts become known, the more clearly it is seen that the growing disorders of the last three years, culminating in the catastrophe of Smyrna, were both unnecessary and preventable.

Responsibility for these disasters rests not alone upon the Turks, but primarily upon the Allies, whose action step by step has incited the Turks to more determined resistance. If there had been no dream of a "Greater Greece," no French ambition regarding Syria, no "conflicting interests in the Near East," no rivalry for spheres of "economic influence," no secret agreements, no mutual suspicions and jealousies, no insincerities in dealings with native peoples, no slogan of "America First!" it would have been possible for the Allies to act promptly and unitedly in the interest of peace, and to give absolute precedence in their action to the manifest rights and welfare of the native peoples. Untold hardship and loss would have been averted and thousands of lives would have been saved.

SPIRIT OF ALLIES NOT ONLY FACTOR

But the spirit of the Allies has constituted only one factor in the situation. There is a ferment of spirit among the native peoples.

First, in apparent influence, is the element of national spirit.

The Armenian deportations of 1915, instead of stamping out the Armenian nation, tended to accomplish the very thing which the Young Turk Government planned to make impossible. They united the nation, confirmed the national consciousness, and inflamed national spirit. This Armenian national spirit was praised and utilized by the Allies. It anticipated opportunity for self-expression, at least in an Armenian civilization in Cilicia under French protection. And when the French finally renounced this project, the rebuff to the national spirit was felt far more keenly by many Armenians than the tremendous losses in life and property had been.

The story of the new national spirit in Syria can be read in the report of the King-Crane Commission, now published. This spirit voiced itself throughout Syria in popular demonstrations, demanding Arab independence. Because the cry was stifled, it is not to be supposed that the spirit has ceased to live.

When we approach the Turks, the same characteristic spirit stands out in even higher relief. Before 1914 and during the war, patriotic feeling among the Turkish people was so uncommon as to be a matter of remark and to call for explanation. But since the war, under the pressure (be it said) which the Allies have brought to bear upon the Turks, a new thing has been born in Anatolia, a new spirit, the spirit of Turkish Nationalism. Turks may differ as to the extent of the national demands or as to the methods by which the national aims are to be attained. But in the matter of the new national spirit they are one. It was this spirit which the Greeks encountered in Asia Minor and the French in North Syria and Cilicia. It was this spirit that faced the British at Chanak and Mudania.

THE MISSION OF THE ARMENIANS

Looking more deeply into the affairs of these native peoples, we find that other matters of spirit constitute their gravest problems.

What is the "calling" of the Armenians? For thirty years, two spirits have been in conflict, pointing out to this nation divergent paths. One has said that Armenian nationalism was of primary importance, that church and school and press should be subordinated to national ends. This spirit was fostered systematically in the years before the war. The sufferings of the deportations and the victory of the Allies seemed to give it final justification. Following the war, this spirit found expression in territorial and political demands, in appeals for justice, in threats of vengeance. It was an effect of these expressions that the anti-Armenian sentiment among the Turks was intensified, resulting in continued suffering for Armenians in Turkey. The other spirit has seen the Armenian nation as the subject of a Divine calling to be light-bearers to surrounding peoples. Destined essentially for a spiritual and cultural rather than for a political future, it was to find its highest self-realization in the service of others. Political status was relatively of secondary importance. Purpose and preparation for altruistic service were everything. Such an ideal seemed overwhelmed by the events of the war, almost meaningless in view of Armenian suffering. But it has survived, and now since the disappointment of the Armenian national aspirations, it has presented itself again as showing the true "calling" of this people.

THE SPIRIT OF THE MODERATE TURK

The Turks, too, have their problems. There is struggle between radical and moderate, a matter of spirit. Radical Nationalists would have a "Turkey for the Turks," in the most literal sense. They would go to any lengths, banish or destroy all Christians, make war against all Europe. The moderates, however, value the good will of Europe, hope for foreign assistance, would retain and safeguard the Christian minorities, seek reconstruction along modern lines, wish Turkey to share in the life of the Western World.

Whichever of these parties prevails, it, again, must face still further problems of spirit, in the higher as well as in the lower meaning of the word,

as it looks out into the future. National unity once achieved, how is it to be conserved? How is uniform, upright, peaceful administration to be maintained throughout the country? How are that vision and faith and perseverance, without which real reconstruction is impossible, to be made general among the people? The new Turkey faces colossal problems of spirit. Democracy has come upon her unawares and unprepared. For centuries, the government of Turkey has raised no question as to private moral character. Loyalty and ability were the requisites. But a democracy cannot flourish without character, and inner and reliable control replacing the external pressure of autocracy. Turkey is in greatest need of many men in whom honesty and altruism shall have taken fixed form in character. Can Turkey produce such character? If Turkey seeks for help in meeting this, her greatest need, whither can she turn?

THE MISSIONARY SPIRIT

If we ask who today in Turkey makes problems of spirit his chief concern, who has the will to assist the Turks in the things of the spirit, who thinks of attempting to bring to bear upon such spiritual problems those Divine spiritual forces which alone can soothe and heal and can inspire to moral and spiritual achievement, the answer is, "No one—except the men and women, foreign and native, connected with the missionary enterprise."

Once the essentially spiritual nature of the deepest problems in Turkey is discerned, once the relation of the missionary enterprise to a possible solution of these problems is understood, certain conclusions are inevitable:—

Continuance of the missionary enterprise in Turkey is of vital importance; if we allow the missionary enterprise in Turkey to cease through default, we shall incur greatest responsibility; the prosecution of every form of helpfulness which may bear even remotely on the solution of the spiritual problems of Turkey is most necessary; for the Turks themselves, in view of their own ideals, their great difficulties, and their unpreparedness.

God's providence is directing the attention of Christendom toward Islam with a new imperative. The missionary enterprise must align itself with this providence, and undertake a reappraisal of the situation in Turkey with a view to the formulation of a new policy of spiritual helpfulness toward the Turks. Our purpose and message must be so expressed that they will not be misunderstood, and our method of approach must be such that it shall be possible for Turks to make a free response.

DANIEL AUGUSTINO CHITUE

By Mrs. LENA H. BELL

A precocious youngster was Calandula (so-called in his village) when he came to us at Dondi seeking employment, and one we could easily do without, but his willing disposition and anxious-to-please way settled the matter and we added him as one more to our ever growing family. Of course, we didn't really need him for work, and hardly knew what job to set him on, but there was promise in him if the latent possibilities were but given a chance to come to the surface.

Herding and milking the goats finally fell to his lot, and right well did he become acquainted with his charges, nick-naming all the sires (and in which naming the missionaries were not overlooked!), mounting and riding them as a cowboy would his mustangs. One especially, which had the habit of always breaking from the corral on a Sunday just at service time, was dubbed "Santu" as an insinuation of his mock sanctity.

Later he became a proficient nurse boy, and cared for our children when their parents were away on duty in school, shop, or dispensary. They grew very fond of him, for of all the things he knew, he knew well how to play. He would entertain them by the hour, telling tribal and folk-lore stories—phantoms and facts of the past handed down by the sages of the tribes. These were always of the greatest interest, and would par with any fairy tales read to the children in America.

As house boy and cook he did well, earning his way through the schools until finally he entered the Currie Institute, graduating after four years with a proficiency in Portuguese and skilled in carpentry, and as a mason. On our exploration trip to Galangue he served as one of the men on my bush-cart, and neither he nor I shall ever forget the experience we had of a snake which during one night had crawled up into the chair of the cart for warmth, but its jolt the next morning, coupled with the heat of the rising sun, was too uncomfortable, and it made its egress up over the back and neck of the rider! Consternation and dismay, but quick work disposed of the snake in a trice, a catastrophe was averted, and the laurels went to Calandula!

Now this young man in whom we have long been deeply interested has volunteered to go with Mr. McDowell to be his first assistant in that new work in Galangue. He will prove himself most useful in many departments, overseeing the work under Mr. McDowell's direction. Knowing Portuguese, he will also be able to help in the school work. He is married to a very fine young girl who has been assistant teacher in the Girls' School at Dondi, and will prove an excellent helpmate. They will set up a native Christian home among the Galangue people. One of the most virile testimonies for Christianity is the way a man and wife live in their own home, and as equals sitting and eating together.

Who can gauge the influences that will be set in motion through their lives? Helping a native boy or girl through school is surely a gilt-edge investment.

MISSIONARY LETTERS

BIBLE ADDRESSES FROM GREGORIANS IN SAMOKOV

"At present I am greatly interested in the Brotherhood which Priest Ivan Mehieloff has started in Samokov. It is a collective effort to help the sick and needy, and even to influence the community spiritually. Priest Ivan has twice sent special invitations to Mrs. Clarke and me to attend his women's meetings on Sunday afternoons. We have gone several times and are greatly pleased with what we hear there. He seems really to be an earnest, spiritually minded man. His talks are mostly on the Bible. He urges everybody to own and study the Bible. Even though his meetings tend to diminish the attendance at my meetings, I cannot help delighting to see two to three hundred women listening most attentively to him in *their* church, *cold* as it is, and *standing* over an hour!

"Last week I attended some wonderful addresses by a Priest Stoyan from Sofia, the originator of the Brotherhoods all over Bulgaria. Their aim is to provide homes for the aged and infirm, pensions for students away from home, and work shops for the unemployed. They scatter good tracts of which I meant to send a sample.

"Isn't it a blessing that these leaders of the old church are waking up and doing real Christian service?" *Mrs. E. B. Haskell, Samokov.*

GROWING FEATURES IN MICRONESIA

October 10, 1922, Kusaie, C. I.

"I have been a week here at our home on the little island where Mr. Snow resided during his period of service on Kusaie, awaiting the mail steamer. While I am here, one of the pastors of the church and another young man, who was formerly a member of our school, are reading the manuscript of the Kusaien Bible to correct any mistakes. They have now completed the reading of nearly one-half of the Old Testament and all of the books of the New Testament which have been revised. We are eagerly awaiting the mail to hear what has been done about a press, so that we may begin putting the Kusaien Bible into type. The little press which we have on hand is rather the worse for wear now. The week before we came here 3,800 pages were printed daily in order to complete the C. E. Topics and daily readings, and the topics for the Sunday school lessons for 1923, before the coming of the mail steamer, so that they may be forwarded to the Marshall Islands and distributed through other islands before the beginning of the New Year. In connection with the topics were printed the portions of Scripture used, which are not yet in the Marshall Bible. Some of the girls folded all these papers, and made them into booklets by stitching them together on the machine.

"Last Sunday Communion service was held here at the Lelu Church, where the people gather from all parts of the island for this occasion. The church was full to overflowing, and about one hundred and fifty children and young people sat up in front of the pulpit on the floor, for lack of a better place. The Kusaiens are talking of enlarging the church building here, as it cannot accommodate the people as they gather for the Communion special services. Nine babies were baptized on Sunday.

"*October 14.* The mail vessel arrived on the twelfth, and sixteen cases were on board for us, but the officials would not deliver as this is not a customs port. They carry them on to Jaluit, which is a customs port, and we hope that all things will be brought back safely, and delivered on their return from the Marshall Islands the last of next week. The new press is on board, and we hope that the new type may come by the next mail vessel, and also the paper ordered from Japan, so that we may begin to print the Kusaien Bible, if the Lord will, soon after the opening of the new year.

"Next week we want our boys to strengthen the room where the press will have to be placed, for it must be in the house with us, where we can give it personal supervision all the time."

Elizabeth Baldwin (B.).

JAPANESE WEDDINGS, OLD AND NEW STYLE

Two wedding suppers of contrasting types were on our social programs recently. The first one was at the home of one of our college girls whose parents had arranged the marriage and taken her out of school that she might enter matrimonial life. As she is an only child the groom takes her name, for the family name must survive. We were ushered upstairs into a lovely room, beautiful with the simplicity of the Japanese. For a long time we sat on the floor conversing in murmurs. Finally the bride and groom appeared and bowed low, their heads touching the floor as they knelt. The bride wore the handsome bridal robe of black with a little dainty embroidery around the bottom and up the front a short distance. A heavy head-dress weighted down her pretty head. After this ceremony the couple disappeared and we again waited in wondering silence—at least we foreigners wondered. Later the bride reappeared, this time dressed in a kimono of exquisite robin's egg blue and gorgeously embroidered. Her head-dress was removed, but the hair was "done" in the most approved Japanese style and was a study in art. Her gold obi was stunning. She took a seat on the floor with us and charming little Japanese maids served a Japanese supper on wonderful red lacquer tables only a few inches high. The bride was much more informal than many are. She moved about among the guests, some of whom were classmates, talking and letting us examine her attractive garb. True to Japanese custom, we carried home in beautiful wooden boxes about as much food

as we ate. The bride's parents had automobiles at the door to convey us home in luxurious style.

The contrasting occasion was a wedding tea at the Oriental Hotel, given by one of our Japanese teachers. The hotel is entirely foreign in style, and the bride, although dressed in a kimono, received with her husband in a delightfully informal and almost foreign manner. After the reception, a gorgeous repast was served in a private dining room. Music and congratulatory speeches constituted the program. A novelty to some of us newer ones was the singing of a Japanese guest. In true native style, it sounded perfectly agonizing because the voice is cracked by training. Yes, actually! The Japanese go up on the mountain top and deliberately *practice* cracking the voice.

About this wedding there was nothing of regret. The bride and groom had known each other for some time. He is a teacher in the Imperial University at Kyoto. Both are Christians, and the foundation on which they build their home augurs well.

Eleanor L. Burnett, Kobe, Japan (I.).

JAPANESE APPRECIATE THE LOVING-ALL-INSTITUTION, OKAYAMA

December 26, 1922

"My days are full as usual and I can feel that God is with us in our work. At the end of October the outlook for our medical work was rather blue. We had only thirty-seven yen in hand and each month's work in that department calls for over two hundred yen. During the summer vacation we enlarged the kindergarten so we can take in fifty children when the new year opens in April, 1923. We had been saving for this for some time, and when we started, thought we had more than enough money, but as always in working with old buildings, timbers that we thought were good were found to be rotten, and must be changed, requiring more money. The appropriation for 1922 could not be used in either of these places and we would not ask the mission for more, so we prayed and trusted. Money came from places in America where we did not know that they even knew of our work. In this way God was meeting our needs even before we asked him.

"Okayama Provincial Assembly gave us eight hundred yen (four hundred dollars) last year, because it was our thirtieth anniversary, though they had only given about three hundred yen each year before. In 1922 they were using their money in many ways and we heard they probably would give us nothing or if they did a very small gift. Two men came to inspect us, and seeing what we were doing, last month sent us eight hundred yen again. We immediately had a meeting of thanksgiving, for now we can close the year without debt.

"An Osaka newspaper man came to visit us and being much interested, determined to get up a concert for us in Osaka. The last of November I was called up to Osaka to spend five days in publicity work. While there, I spoke in three large non-Christian girls' schools, where probably I addressed two thousand girls. While I could not talk directly on Christianity, I am sure it was a good piece of missionary work. One girl writes me that she has become a different girl; another says, 'When you spoke, I felt as if God was speaking through you to us.'

"Saturday evening we had a most interesting meeting. An old woman, seventy years old, has recently been paralyzed. Twelve years ago she was baptized here in Hanabatake—one of our slum Christians. She had been a great drinker, but gave it up, and came to the meetings and worked in ways that an uneducated woman could. While I was home, ill with tuberculosis, she got to drinking again, and of late her life has been a hindrance to our work.

"Her mind is not affected and her illness has given her time to think. She seems to have really repented and Friday night prayed for forgiveness. She felt she received it and slept, though she had not been able to before. Saturday she asked that we come and have a meeting with her, so I took two of the workers and went over. The peace God had given her showed in her face and she never once spoke of her fear of death. As she cannot read I was surprised to see from her talk how much of the Bible she knows. I think there is little hope of her recovery, but I went home thankful, for in this spirit she can do much, even on her sick bed."

Alice Pettee Adams (B.).

LIFE AT THE CAROLINE MITCHELL BUILDING

Miss Bertha Allen, principal of the Union Kindergarten Training School, Foochow, who recently returned to her field, has sent us a pen-picture of developments there and the promising outlook:—

It is a bright, beautiful Sunday and our compound is very quiet and peaceful. But right after lunch the boys and girls from the neighborhood will begin to arrive for Sunday school and the sunken lawn between the building and the rockery will ring with their laughs as they enjoy the treat of having so much space to play in. Then at 2.30 the U. K. T. S. students will take their places, ring a little bell, and the children will gather for their service.

We started this Sunday school two weeks ago, going out by twos and threes into the nearby streets, knocking on the doors, inviting the children and their mothers, and waiting to lead them back if they were willing to come. In every home but one we were warmly welcomed, although some could not find courage, time, nor clothes to accompany us that day!

Again last week we went out, finding some of the children ready for us. In one home the women and children went and put on their best silks. Then, being of an aristocratic family, they asked to try to order sedan chairs to come in. Miss Phillips assured them that it was a very short walk, that she would go with them, and that we were very ordinary folks and would not expect them to arrive in such style!

So they hobbled down the stone road, two of them on their tiny bound feet, leading three children, and seemed to enjoy the experience very much. They looked all over the building afterwards, exclaiming over its light, air, new furniture, and beautiful views.

Two weeks ago we had fifteen women and thirty-five children. Last Sunday we had forty-five children and twenty-three women. They began to show some semblance of order and attention and seemed really eager to hear about Jesus' love for little children which was the lesson. The women tried to learn one verse of "Jesus Loves Me," which was written in character on the board.

Besides our own Sunday school, part of the girls are helping in an Anglican Sunday school not far away. Today one of the girls is to tell a story for the Y. W. C. A. Sunday school. So we all keep busy on Sunday, with our morning church services according to preference of denomination and our own cosy evening "sing." We have enjoyed the hymns on the Portophone when our voices were tired. It is a joy to look forward to Sunday afternoon to see how many new friends we are making in this new section. We do want to make this Caroline Mitchell Building stand like a lighthouse in this section of the city.

A Christian Outing

I must tell you about the outing we had yesterday. This is New China! The Y. M. C. A. of the Fukien Union Christian University, which has a lovely site about six miles down the river toward Pagoda Anchorage, invited the seniors of all the girls' middle (high) schools and the Y. W. C. A. cabinets to come down on a specially provided launch to have a social meeting together. This included all our thirteen girls, so with Mrs. Ding and Miss Phillips, we started off right after lunch, hiring a special auto bus to take us to the bank of the river. Then we walked part way across the long bridge to where the badged committee of University students was waiting to take us to the launch.

Here we found groups from the other girls' schools, all properly chaperoned, and many University graduates going down as guests. The little native launch was crowded, but we took turns sitting down and had a jolly time. For some of the girls it was the first time they had ever been in an auto, and for others the first time they had been on a launch. It took us nearly an hour to reach the University where a big group of teachers and students were waiting to escort us up to the buildings. Here we gathered in the temporary assembly room and had a very interesting meeting, including singing, Bible reading, prayer, brass band, native orchestra, a fine string quartette of missionary teachers, singing of Chinese funny rhymes, jolly explanation of photographs which were real boys standing in a frame, and a sort of fortune-telling game which went on while tea and cakes were being passed. Quite a mixture! But we felt there was nothing improper, though a conservative Chinese might have left off the last game!

Next we wound around the hill to one of the beautiful new residences where the whole audience had its picture taken, the boys sitting on the grassy bank in front and the girls standing behind them! By that time we had to hurry back to the launch, going by way of the laboratories where interesting exhibits were displayed. On the way home the engine broke down for awhile, but the young folks were not daunted and kept on with their singing by groups all over the boat. It was quite like a home class picnic, except that first a group of University boys would sing their song to the tune of "Solomon Levi," then a group of girls would start up "Mighty Lak a Rose!" Our girls had a number of new songs which they enjoyed singing, ranging all the way from new Christmas hymns to rollicking boat songs. Once I heard a group of boys singing the Doxology in parts! They even went so far as to sing, "Good Night, Ladies," and some of the girls answered the "gentlemen," but there was very little of this and on the whole, we felt very happy over the atmosphere of the whole afternoon. It surely was a great step ahead of anything that would have been possible a few years ago. It is the first time such a gathering has been held in Foochow.

Dr. Brewer Eddy was here this week, a great treat for us, though I fear he had too full a schedule to have very happy memories of Foochow. He took a picture of this Caroline Mitchell Building which ought to be fine.

Later—We are enjoying the building so much! And we are gradually adding the furnishings from the running expense fund until funds arrive from the Board for equipment. So now we are only getting the very essential. But we'll have to order more dormitory beds, etc., so they'll be ready for more students by next term. We also sent to Shanghai for a basket ball to use on the front grass as our one outdoor "equipment." When the W. B. M. P. feels that part of the equipment fund can be sent we want to add our hall furniture and some playground teeters and swings for the children. We surely are thanking you in our hearts every day for making this plant possible. *Bertha Allen (P.).*

A MESSAGE FROM MAZATLAN

In October, we opened work at Mazatlan, Mexico, with Miss Elizabeth J. Richards (P.) in charge of the school. We are happy to give a little insight into her achievements so far by publishing extracts from her latest letter:—

God has certainly been very good to me in supplying *all* my needs. Today, a very pleasant Mexican woman called with her niece, requesting that she (the elder woman) be admitted to my afternoon English class, and that her niece be admitted to the evening class. The elder woman has taught public school in Mexico for many years and has studied English somewhat. She cannot study by artificial light, so must come in daytime if at all. She has

a private school and will leave her pupils with a substitute so as to come into my English class and then remain another half-hour to assist in my teaching. By this assistance she will pay for her English lessons and also for her niece's lessons in night school.

Mexico knows no such occasion as our Thanksgiving Day, so on Thursday evening for an hour before regular service in the chapel, we united our day and night classes in a short program of prayer, song, and story in English and Spanish in our little school-room and teacher's living-room. The room and large entrance hall had been prettily decorated with potted plants, laurel boughs, and many beautiful flowers contributed by the pupils. It was delightful, after so short a study of English, to have all the pupils so eager to participate. But very few of our evening pupils are attendants at the church service, yet all had taken keen interest in memorizing and translating that beautiful prayer-song that all teachers of little children know—"Father, we thank thee for the night, and for the pleasant morning light," etc. The native pastor's son recited the Spanish translation of the prayer, and the *one* mother in our classes recited it in English. The day pupils sang "Good evening to you!" in Spanish and in English to the assembled guests; five of our day pupils recited a beautiful Spanish poem, entitled, "Caridad" (Charity).

Jesusa and Manuel Escudero (sister and brother) recited the first stanza of "Home, Sweet Home"; Jesusa giving the English and Manuel giving his father's Spanish translation of the stanza.

The father of Jesusa (pronounced Hasusa) and Manuel speaks English very well. His stepfather was an American and was very fond of the song, "Home, Sweet Home." Senor Escudero asked for the words of the song some weeks ago, and I am able to find the first stanza only. If you can send me the words of the entire song, he will be very grateful.

Our native pastor's daughter played the music to the song with fine expression on her violin at the close of the recitation. Just as Jesusa finished her English recitation, she requested a moment more and then read the following to me (of course her father had prepared it for her):—

"Senorita Richards:

. . . En este grandioso dia, 'El Thanksgiving Day,' que el laborioso y rico pueblo americano dedica al Todopoderoso para darle fervientes gracias por los bienes que durante elano ha derranado sobre el, debe su corazon hallarse rebozando de justa alegria; maxime al verse rodeada de carinosas amistades y estimados paisanos, que, como Ud., se encuentram en estos momentos lejos de su querida patria,—la patrai de Washington, Franklin, Lincoln, y ostros prominentes cindadamos americanos. . . . Sinembargo se, que apesar de tanto regocijo, ardientes la grimas de gratos recuerdos deben quemar por instantes sus lindos ojos, al recordar cuan lejos esta usted de lo que tanto ama, Su Sweet Home, su dulce hogar. Porque siempre, siempre, ha de suspirar. Ojala muestras protestas de merecido carino y debido agradecimiento por su mepeno en ensenar nos el idioma universal del gigante Shakespear aminore su tristeza y vuelva la alegria a su corazon."

Following the above tribute, Mr. Chapman, our U. S. Consul at Mazatlan, gave an excellent short address, delivering it in Spanish, in which he explained the origin and present significance of our Thanksgiving Day, dwelling especially upon the influences emanating from and the activities centering in the *home* on this particular holiday.

The one senora and four senoritas of the evening classes treated guests and pupils to oranges and fudge at the close of a very pleasant evening.

A VISITOR'S TESTIMONY TO OUR WORK IN THE PHILIPPINES

Mrs. Mary Russell Doolittle, formerly Field Secretary of the Woman's Presbyterian Board of Foreign Missions (Northwest) has recently visited our workers at Cagayan in the course of a trip to the Orient and has written us the following pleasant letter in commendation of the work the Misses Fox are doing, which was mailed from Hongkong and received December, 1922. Those who are especially interested in this work will be glad to see such a testimony from one who is a missionary expert. She writes:—

I am visiting missionaries and missions in the East and have recently spent five weeks in the Philippine Islands. Because of personal friends in Cagayan, I had a special opportunity to see the work of your Board in that place, where the Misses Florence and Isabelle Fox (B.) are in charge of Mayflower Dormitory. I feel that you will be glad of a line from me as a testimony to the fine work going on among the Filipino girls and women here.

I went with Florence Fox into a number of homes where she is teaching the mothers to bathe and feed their children properly and to care for them in sickness and health. I saw results, too, pitiful little mites of babies slowly coming back to health, and mothers skillfully bathing babies who had known nothing of such care until recently. I saw on every hand the great need of such loving and wise service, for these responsive people.

The thirty-five girls in the dormitory are pupils of the public school. The good provincial high school brings many students from different parts of the province. Miss Isabelle Fox has eight of these girls—the older ones—in her Bible training school, now in its second year. I visited her classes and I can never forget the skill and patience in adapting the truth of the Word to the understanding of the student.

The earnestness and devotion with which the work is carried on are already bringing fine results in the Christian life and activity of these girls, some of whom are carrying on village Sunday schools and all of whom are an example to their fellow students. My visit to this institution was an inspiration to me and a privilege for which I shall always be grateful.

NOTES ABOUT THE FIELDS

Mexico

The Colegio Internacional in Mexico has at present a larger number of pupils than at any time in its history, and is for the first time under the direction of a Mexican, Prof. Alberto Rambao.

Bulgaria

The struggle between the fundamentalists and liberals has ravaged the Bulgarian evangelical churches. It is refreshing to hear that at the recent dedication of the new church building at Papazli the villagers came out in force with a determination to squelch all theological controversy in connection with such a sacred occasion, and that at the opportune moment one of the laymen of the church arose and said: "This building was erected for the glory of God and for the approclamation of the Gospel of Jesus Christ, not for Christian brethren to quarrel in." We wish we knew that man's name so that we might write it in big letters across the skies.

Shaowu

The worst flood in the memory of the oldest residents has visited Shaowu. Dr. Bliss and Mr. Riggs are there now, and estimate that $2,000 (gold) will not repair the damage done to our property. Hundreds of Chinese houses were destroyed and many are homeless. The flood came down from the head waters of the Min Kiang, a regular tide, sweeping houses before it.

Foochow

An Inghok observer tells us that the new temporary governor of Foochow, Admiral Sah, is a native of the city, an elderly man of high character, holding the confidence of the people. He has traveled in England and America, speaks English, and is a true patriot and favorable to Christianity. Inghok has been crowded with refugees from Foochow and the country about, and has treated the wounded, fed the hungry, and has recognized the "privilege of the missionary to utilize such crises among the people to exalt the Christ and his teachings."

The Moslem World

Dr. Zwemer, who is seen here disposing of Scriptures and Tracts on the streets of Cairo, contributes a leading editorial on "Road Makers" in the January number of *Moslem World;* also an article on the extraordinary activity of Mohammedan propaganda through newspapers, periodicals, and books in Arabic, Malay, Javanese, and other languages spoken by the fifty millions of Moslems in the great island world. The magazine, by the way, sells at fifty cents a copy, or two dollars a year. It is published at 156 Fifth Avenue, New York.

DR. SAMUEL ZWEMER (RIGHT)

A Monsoon Flood at Madura

From Madura comes news of a devastating flood due to a monsoon of unusual violence. The river near the girls' high school overflowed to such an extent that every one was ordered out. The ladies in the bungalow, after moving all their furniture from the first floor to the second, waded breast-deep in water in order to reach the railway line, along which they walked a quarter of a mile before they could get to a road, where a car was waiting to take them to the College Compound where the water was not quite so deep.

Philippines

The interest of the Philippine Mission has centered in the training of religious leaders. The Methodists, Presbyterians, United Brethren, Disciples of Christ, and the Congregationalists unite in the work of the Union Christian College and Seminary at Manila. The College has a strong faculty and Union Seminary gives a course on a par with the best theological seminaries of the United States. At Dumaguete (Oriental Negros), in connection with Silliman College, the Presbyterians and Congregationalists unite in a Union Bible School for the training of evangelists. The Evangelical Union, previously consisting of the American and other foreign religious workers of the Islands, has made a notable advance this past year. It was decided to include within its membership all Protestant religious workers, whether Filipino or American. The new organization will speak for a larger group and will have a broader influence for the social and moral uplift. Already the Evangelical Union has decided on a great forward movement, in which its goal will be 10,000 trained Christian workers for places of religious leadership.

Japan

On the 30th of October there was a general celebration throughout Japan of the fiftieth anniversary

of the establishment of the national system of education in that land. The Independent Church of Sapporo dedicated on October 28 a new building in memory of Dr. William Clark, the father of modern agriculture in Japan and the first president of the Sapporo Agricultural College, which later became an imperial university.

The thirty-eighth annual meeting of the Kumiai (Congregational) churches was held in Kobe with the oldest church of the Union, October 5 to 10. It was a record meeting in several particulars. It was the longest meeting yet, six days. It was the largest —one hundred and ninety-one voting delegates and fifty-two corresponding members; the most representative—delegates being present from Hokkaido and Kyushu, from Manchuria, Korea, and Formosa, as well as from Japan Proper, and friends from Shanghai and California. Among the delegates there were a half dozen missionaries representing local churches and a similar number of Japanese ladies.

One result of the meetings was a step in the development of greater democracy. Growing out of Japan's long history, perhaps, there had been in church circles as well as in the national government in Tokyo a tendency to paternalism. The Kumiai Body is now revising its organization so that the President of both the Central Union and of the Local Associations shall be replaced by a Board of Directors acting and speaking through its chairman. This change may not be radical; but it is a step democracy-ward.

MISSIONARY PERSONALIA

The Colegio Internacional in Mexico has at present a larger number of pupils than at any time in its history, and is for the first time under the direction of a Mexican, Prof. Alberto Rambao.

Dr. David Starr Jordan, chancellor *emeritus* of Stanford University, California, has been spending some time in Japan. He reports that the Japanese are looking forward to prohibition and that a wealthy merchant of Tokyo has promised a gift of $50,000 to endow a chair of alcoholic research in a Japanese university, following the lines of work adopted by a chair of that sort in Stanford.

When Lauretta Dibble (I.) went out in 1920, the Portuguese Government had just ruled that all teaching in its African territories must be done in Portuguese instead of the native language. She therefore went to Portugal first, for a year of language study. When she arrived at Dondi, the African girls fell in love with her at once, and as she could not speak Umbundu, they had to speak Portuguese, a great help to their progress in the new language!

On the occasion of the celebration of the fiftieth anniversary of the establishment of the Educational System in Japan (October 30), Rev. Dwight W. Learned, D.D., of Doshisha, was the only foreigner honored by the Government. He received from the Emperor a silver cup, and from the Educational Department a gold medal and a silver goblet, besides a handsome scroll, testifying to the honor conferred upon him. Dr. Learned, with characteristic modesty, says that this distinction was given him because of his years rather than for any conspicuous service, but expresses his gratification over the fact that the Government thus recognizes work done in a Christian school. Certainly this is a pleasing contrast to the very great difficulty which Dr. Learned and his associates experienced forty-seven years ago in their effort to gain permission to teach in Kyoto.

The Woman's Committee on Christian Literature for Women and Children of the Mission Fields has just completed a very encouraging year. Mrs. Donald MacGillivray, of Shanghai, the editor of the magazine for Chinese children, *Happy Childhood*, writes in her report for 1922: "*Happy Childhood* has reached a monthly issue of 10,500. The recent grant from the committee of $300 for free copies has enabled us to send some copies to the very borderland of Thibet, perhaps into Thibet itself. . . . We have sold more Christian books this year than for many years. *Happy Childhood* alone has sent out one million and a half pages."

This committee is one of the Standing Committees of the Federation of Woman's Boards of North America and is providing funds for Christian Literature in China, India, and Japan. Its budget for 1922 was nearly $8,000.

Letters from Miss McCallum (B.) and others of our missionaries now in Athens are full of gratitude for the boxes of clothing and for the money sent for relief. "It is hard to know for whom to do first, all are so needy." In with the clothing some one had packed a Teddy Bear and a few toys. These proved real joy bringers to some of the little waifs.

In Athens and its suburbs there are fifteen thousand rug weavers from Asia Minor begging for work. In a quarter near the center of Athens is a colony of sixteen hundred and fifty-eight persons of the Adana migration last spring and of the recent Smyrna exodus. In this center—familiarly called the mud village—our missionaries, Miss McCallum, Miss Mills (I.), Miss Pinneo (B.), Miss Greene (B.), are putting heart into discouraged lives and helping the people to put up their mud houses, making payments on the installment plan. A "house" costs between twenty dollars and twenty-five dollars. Much time, of course, has to be given by our missionaries to the organizing of relief work. Miss Greene has 150 women and girls to whom she is regularly providing needle work.

Rev. R. K. Markham, of the Balkan Mission, is at Sofia, the capital of Bulgaria. He reports that his "official job is that of being a regular missionary—that is, a general missionary which like an epidemic is doing a little bit of everything." He says that he does "everything that Paul did except make tents." He works through churches and schools—and especially with the pen. He claims that he is "not going through all these motions in order to make the Orthodox Christians over into Congregationalists," even though he comes of a long line of Independents. He is not in Bulgaria to proselytize. But he, like the others, is in that nominal Christian land to help make a "few folks better Christians." And one way of doing this is by helping to make the Church a more Christian institution. "We do not attack," he says, "or belittle the old national Orthodox Church. It has plenty of faults and is distressingly inert, but it has played a great rôle in Bulgaria's past, and for centuries the people here will receive their Christianity through that Church and not through any other. The nation is not going to become Protestant.

"We try in three humble ways

to bring more of the Spirit of Christ into the Old Church. In the first place we have about fifty Protestant churches. Some of them are very active. Most of them are filled with earnest Christians. They serve as model churches. They arouse the National Church to new life. They keep it awake. They make it alert. They are a constant reminder that the Church must serve Christ and the people.

"The number of these churches is small, but so is an electric button, yet an electric button turns on a flood of light.

"Another method of work is through our schools. Here we do not try to make the young people Protestants but Christians. We hope that after eight years with us they will become fountains of living water in their home churches, whether Protestant or Orthodox. And then we publish tracts and books and help get out a weekly paper read by ten thousand people."

THE CHRONICLE

Arrived in this Country

January 22. In San Francisco, Cal., Secretary D. Brewer Eddy, returning from tour of the Far East.

January 27. In San Francisco, Cal., Mr. and Mrs. Dana I. Grover, of Kyoto, Japan.

Marriage

January 15. In Madura, India, Edward W. Wilder, M.D., and Miss Harriet M. Wyman, both of the Madura Mission.

Births

January 3. In Taiku, Shansi, China. to Mr. and Mrs. Albert C. Hausske, a son, Trevor Allen.

January 13. In Mt. Silinda, Rhodesia, Africa, to Rev. and Mrs. John P. Dysart, a son, Donald Norman.

January 28. In Foochow, China, to Mr. and Mrs. Arthur E. St. Clair, a son.

Deaths

October 9, 1922. In Los Angeles, Cal., Miss Martha S. Taylor, aged seventy-six years and six months. Miss Taylor was a member of the Madura Mission, going first there as a missionary in 1867.

Miss Taylor was born at Madura, South India, March 31, 1846. She studied in this country for several years, and was later a teacher here. There are doubtless several living who remember her devotion to the cause, and who could speak of the contribution she has made to the development of Christianity in India.

. . .

Martha Ella Vaughan

December 23, 1922. In Manamadura, India, Mrs. Charles S. Vaughan, for 30 years a member of the Madura Mission, aged 66 years.

Martha Ella Vaughan did not change her name when she married Charles Stanley Vaughan. She brought to India the best qualities of the New England school teacher—a passion for cleanliness, order, and regularity, which during all her years in India did not lose its power. Essentially a home woman, she was deeply interested in the people among whom she lived, and especially sympathized with their struggles both in moral and economic questions.

Her home was open to the people and she gave special attention to the children on the compound. Two of these children she took especially into her heart and home, and upon them a real mother love was lavished. That they might grow up to be useful to their own people was her high ambition, and in their sorrow they will not forget her hopes for them. But she did much for all the children on the compound, taught them and trained them. A pastor's son, now in this country, said recently in a private letter: "I owe much to Mrs. Vaughan. She has been one of my best friends."

REV. AND MRS. C. STANLEY VAUGHAN
Madura

In a quiet way, Mrs. Vaughan gathered about her a company of girls and women, who needed to learn how to help themselves. She, herself, learned to make pillow lace that she might teach them, as well as give them training in needle work. For years she has struggled with ill health. On her recent furlough it was her strong desire to go home to India. While the doctors here gave little or no hope of recovery, she went back with the hope of being able to work again. She had not taken life easily and her work was finished.

A recent letter tells of her burial in Madura, clad in her wedding dress and with a smile upon the face which showed no trace of strain and sorrow. She will be greatly missed in her home, in the mission circle, and by the children of her loving care.—Mrs J. P. Jones.

. . .

Myra Park Tracy

In last month's issue the announcement was made of the death of Mrs. Charles Chapin Tracy, formerly of Marsovan. We are indebted to Mrs. Sarah D. Riggs, her missionary associate and close friend for thirty years, for this tribute:—

"When Mrs. Tracy first reached Turkey, in 1867, Dr. William Schauffler, of Constantinople, said of her that she could do good missionary work by just letting the people look at her, so sweet and attractive was her face. Her life was full of good works.

"She was always earnest in trying to relieve the sick. In a cholera epidemic in the early days she went over the city, visiting and generally curing the sick with what we called 'Dr. Hamlin's Cholera Mixture.' When we had at last a hospital, and an American physician, she regularly visited the patients every morning, to win them to Christ.

"When she had the health she was visiting the homes of the poor in the city constantly. After the terrible massacres of 1895, when there were constant threats of a renewal, she would go about in houses where the Armenians were huddled together, and fearing for their lives, and would encourage and reassure them. She was nearly sixty years old at that time, and she said to me one day: 'I go all about the city like a young girl without getting tired.'

"Mrs. Tracy was for forty-six years a missionary: an unselfish, untiring worker in God's vineyard. The last years of her life she spent in Hollywood, Cal., and the people can testify how earnestly she engaged in church work, to the very end."

THE BOOKSHELF

Constantinople Today or *The Pathfinder Survey of Constantinople.* By Clarence Richard Johnson, M.A., Professor of Sociology, Robert College, Constantinople. 418 pages with maps and illustrations. Macmillan Company, New York. Price, $5.00.

The book just published has a most alluring title. Constantinople today is an ever changing picture, not only politically but socially, racially and even religiously. The book, however, cannot live up to the title because of the fact that its material was completed in May, 1921, while it has only come from the press in the last days of 1922. The sub-title is the more accurate presentation; it is a *pathfinder* survey. It points the way to a more complete survey to be made at some later date when circumstances are more settled if not more favorable.

The survey is a picture of the time between the Constantinople of German domination and the Constantinople of a new independence, between the days of the triumph of Enver and Talaat and the equally brilliant and equally bloody triumph of Mustapha Kemal.

The preparation of the volume was a colossal task. The long list of volunteer workers appearing among the early pages does not by any means exhaust the number of those who coöperated in securing the data here amassed. Each worker named was assisted by a corps of other workers not named. The modest editor has failed to recall the obstacles and disappointments which surrounded his path. The financial support was almost fatally disappointing. The corps of paid assistants had to be reduced to the lowest possible figure. And yet persevering through many months of tireless effort, the editor has been able to produce a volume which will stand comparison with many more costly efforts. Probably no city in the whole world presents such a varied complex to be surveyed as Constantinople, and especially Constantinople during the year 1920 and 1921.

The actual matter contained in the book is well selected. It is unfortunate that separate chapters on housing and health had to be omitted; the section on schools should be longer; while the sections on refugees and orphans, were they to be written today, would be given far less space in view of the rapid exodus from the city of those who felt that the incoming Turkish *régime* would not be favorable to them.

The historical statement with which the book begins is delightful in the fact that it pursues not events but people; it studies not victories and changing administrations but races, selecting for extended treatment the three which have for centuries been the most important in this city of all the nations, the Greeks, the Armenians, and the Turks. The large number of nationalities involved may be seen at a glance from some of the tables occurring in various sections of the book, in which it is necessary to list not three or four but from sixteen to twenty-five different race groups.

The sections on civic administration and community organizations are tremendously interesting, although they, too, are the record of a day that has gone. One cannot read those on community organizations without being impressed with the fact that the religious group is the unit in the Near East. The national life of the various elements in this congeries of peoples has been maintained by their adherence to their church and by the recognition of the church as an administrative unit by the government in power. An impressive fact brought out in this section is that some five thousand Turkish children were under the direct influence of the American Y. M. C. A. This is one of the few community organizations which cuts across the many race and religious groups ministering impartially to all who are in need.

That this great city of Constantinople has only three factories big enough to regularly employ more than one hundred hands will strike with surprise one who has not visited its squalid streets and miles and miles of low, closely crowded houses. The chief interest in the section upon industrial conditions, however, centers in child labor. The children not collected in factories are scattered in the shops and streets of the city earning a scanty living. Begging has been studied as one of the professions of innocent childhood.

The pitiful paucity of play which really re-creates is made evident in the section on recreation. One of the large contributions of the Y. M. C. A. to Constantinople has been to make play a part of the actual development of childhood among the many people who had hitherto considered it a superfluous waste of time.

One would wish to close his eyes to the facts revealed in the sections on widowhood and adult delinquency, and yet perhaps these are among the most valuable sections of the book. Miss Phillips has analyzed with cruel exactness the conditions of thousands of widows and orphans who must always be present, under whatever government, in hovels and dens in a city like Constantinople. One is struck with the horrible increase of public vice in the city due to the presence of such large numbers of foreign soldiers and sailors, and to the tens of thousands of the poorest of the people who are ready to sell all that they have, even themselves, for food.

Constantinople today, yesterday, or tomorrow is a city of intense interest as one studies men. This book is a human document. It is a study of thousands of men, women, and children in their individual surroundings and with their individual problems under circumstances which are, in a lesser or greater degree, repeated in hundreds of cities of the great Orient. America is destined to solve some of these human problems of the Orient, and it is for this cause especially that this new survey deserves a wide reading.

E. W. R.

METHODS AND PROGRAMS

THE ELYRIA INSTITUTE

By John H. Grant

First Church, Elyria, Ohio, in announcing its recent institute, defined the institute idea as a means of "focusing the interest of the entire church membership, for a given brief period, in a concerted line of study, thinking, and discussion, having inspirational and cultural values and specific purpose of missionary education to the end of a more efficient Christian discipleship."

Six church nights, *viz.*, Thursday evenings, October 12 to November 16, were occupied by the institute. The time schedule was as follows: 6.15, supper; 7.00, devotions; 7.10, dramatized missionary programs; 7.50, intermission, announcements, etc.; 8.00, lecture period.

For the mission study period, a dramatized program was presented on each of the six Thursday evenings based on the corresponding chapter of "Building with India," by Fleming. The text, supposedly studied already by institute members, was followed for substance only, the dramatic element being introduced by the aid of stage, simple costumes, dialogue, song, stereopticon pictures, etc., in order to secure greater realism and effect. These programs were presented by five chosen groups in turn from the Men's Club, Mission Study Club, Guild, a mixed adult class of the church school, and the Senior Christian Endeavor. The sixth and final program was in form of a stereopticon talk by Dr. Jeffery, of India.

In order to broaden the constituency and appeal of the institute, six informal addresses were secured from Dean Edward I. Bosworth, of the Oberlin Graduate School of Theology, under the topic "Some Fundamental Questions in Religion," since published under the title, "What it Means to be a Christian."

Some observations and results growing out of the conference are: (1) Instead of mission study being confined to groups of women only, younger and older, the institute created a reading circle on "Building with India," which was open to men and women alike; and it assembled this mixed audience, numbering at the maximum 175-190, for the six mission study and lecture periods. (2) The purchase of seventy-five copies of "Building with India," and one hundred and thirteen copies of Dean Bosworth's book, would indicate a solid and permanent result in terms of religious thinking and reading. (3) Men were brought in considerable numbers into fresh contact with contemporary mission fields, forces, and objectives. (4) The supper feature, valued for its social fellowship, served also the important purpose of gathering an audience for the comparatively early hour of the mission study period. (5) The question box following Dean Bosworth's informal addresses added at once an element of popularity to the institute. (6) The institute was easily and amply financed by voluntary offerings received on the closing night. A referendum submitted brought out a unanimous expression in favor of an institute along similar lines in 1923. For this purpose a sum has been included in the regular church budget for the current year.

THE PROGRAMS

"INDIA ON THE MARCH"

FOR YOUNG PEOPLE

By Ruth Isabel Seabury

PROGRAM 3—"BROTHERS ALL"

Aim: To show the need for India of realizing the brotherhood of men in order to achieve greatness; to bring a realizing sense of the need of Christ and his program if India is to achieve brotherhood; and to bring out our part as Christian brothers in helping India to realize this great goal.

Plan: This program is based on Chapters 4, 5, and 6 of the book, "India on the March," by Alden H. Clark. It deals with one of the most interesting phases of India's development and of the progress of Christian missions, and these chapters are so fascinating that they well deserve two programs instead of one. If possible, therefore, plan to devote two meetings to this program. In that case amplify the materials under numbers 3, 4, and 6 of the outline below, including in the first meeting material through topic 5 and the first half of the Scripture under 9. See "Notes for Expansion," below. For treating the program as one unit, where this is necessary, a committee of five or six is desirable, a committee of at least four is necessary.

Suggested Outline

I. Hymn: "God's Trumpet Wakes the Slumbering World," or "Jesus Loves Even Me."

II. Leader's Introduction.

III. "The Family Black Sheep." Use either Plan A or Plan B.

IV. "Born to be Robbers."

V. Hymn: "Where Cross the Crowded Ways of Life," or "Let not Thy Hands Be Slack." (Hymnal for American Youth.)

VI. "Playing the Game."

VII. "Our Players."

VIII. "On Side, in Prayer."

IX. "The Greatest Brother of All."
(Scripture Reading to show Christ the Elder Brother and his commands to us.)
Luke 19: 1-10; I Corinthians 1: 26-29; Matthew 25: 31-40.

X. Hymn: "When Thy Heart with Joy O'erflowing," or "Through the Night of Dark and Sorrow."

Details for the Committee

The numbers below refer to the number of the Program Outline above.

II. Recall to the audience, briefly, the outstanding features of Indian life which we learned in the last two programs, namely: India's greatness and capacity for taking an important place in world leadership; India's terrible handicaps of Ignorance, Poverty, Superstition, and Caste; and lastly, India's new awakening in recent years to her needs as a nation, especially her need of drastic reform. Remind them of the fact that in Jayavant we saw an example of Indian ability to endure everything for religious belief, most of all to make every sacrifice for Christ, even the sacrifice of home and friends. Let him announce that we have yet to take up in detail the greatest problem of Indian life, the problem of "Caste."

III. For this use the material in Chapter 4 and let the member, or members of the committee, conduct this part in either of the following ways:—

A Ask the audience to shut their eyes and open only the eyes of their imaginations. Then present vividly, perhaps in the words of the book, the wonderful picture given on pages 75 and 76 of the Village Scavengers and their fight over the dead bullock.

Follow this with a brief explanation of the position of the Mahar in Indian life. (See pages 77 and 78.) Note carefully the fact that there are in India fifty million outcastes, of whom the Mahars are but one illustration; that one-sixth of all the people are in the class known as "untouchables."

Have some one member of the committee or team present the cause of "Cast" (see page 79 and also if available "Building with India," by Fleming, page 57). Let him show also the dangers of caste and the outcaste's position. (Pages 80-82.)

Ask the audience to take three minutes to mention, briefly and as rapidly as possible, any ways by which the missionary can approach the caste problem. Ask them also to discuss the question very briefly: Which will have the biggest results and the quickest in winning India for Christ, to convert the high caste man or to try to reach the outcaste? Sum it up, showing what missionaries do to solve the caste problem. (Use pages 83-85.)

Have some one tell the story of Vinayakrao (pages 90-92). Get the audience to sum up the results of work like this of Vinayakrao and the influence which it may have on the India of the future. Be sure that they mention the lesson his life is to the Brahmins of his vicinity and the example he is to the outcastes—those to whom he is leader and teacher. Conclude this part of the program by showing in a sentence or two how, in working for the outcastes, the missionaries are able to demonstrate better than in any other way the power of the life of Christ.

B Conduct a ten-minute discussion on the following questions:—

1. If you went as a missionary to India and faced the facts of the caste system where fifty million outcastes live in complete degradation and suppression, though they represent one whole sixth of the population, while the other five sixths live in varying degrees of poverty and ignorance, all but the smallest group at the top, the high caste Brahmins, what would be your first work in bringing India to Christ?
2. Which will accomplish more toward bringing Christ to India—the raising of the outcastes to self-support and Christian living or the dissolving of the whole outcaste system, which makes their depression possible? (There will be almost as many arguments on one side as the other of this question—the fact of the case is that it is necessary to do both, or rather, necessary not only to lift the outcaste but to make the caste Indian see the advantage of lifting him.)

After the discussion of each of these three questions answer them and sum up the argument by using the material in the book, paying special attention to the story of the Vinayakrao and to the material from pages 82-90.

Whether A or B is used, let the leader gather the threads together by calling the attention of the audience to the fact that in India the outcaste is India's black sheep, and that only by making him self-respecting and Christian can we really make India Christian; and to the fact that the outcaste is also the black sheep in the family of Christians around the world and until we have lifted these "untouchables" we cannot face with composure the Master who taught the brotherhood of man.

IV. Use Chapter 5. Tell the story of Tevan, pages 95-103. It will be more effective if Tevan tells his own story; that is, if one of the boys in costume could impersonate Tevan at the age of twenty. Let the leader or some member of the committee follow the story with the material found at the bottom of pages 104, 106, 107, and 108.

Let another tell the story of Dr. Strutton and his work for the "crims" of Sholapur (109, 111, and 112). Let the leader end with Mr. Clark's question at the end of the chapter or the whole paragraph which finishes the chapter.

VI. Have some one tell the story of Henry Ferger, the American Boy Scout. To make it more dramatic, have some one impersonate one of the Boy Scouts of Mr. Ferger's troop. (Pages 117 through the middle of 120.) Point out the fact, or get from the audience, the tremendous effect of Scout Work on boys in a country where the caste system is possible, and the great force for brotherhood the movement would have. Note carefully the fact quoted on page 120 that there are twenty thousand Boy Scouts in India today and most of them under the direction of missionaries like Henry Ferger. The story of Tyndale-Biscoe should be told next (pages 120-125)—the most remarkable missionary story of all India.

VII. We shall want to know at once our own part as a denomination in this work. It is interesting to know that the author of the book, Alden H. Clark, is one of our own Congregational missionaries. Be sure to tell his story of his boys of Ahmednagar given on pages 132-133.

Have one member of the committee prepare a roll, using the names of those of our missionaries who are engaged in this type of work in India. For this purpose use a copy of the Year Book of Missions, with which every organization should become familiar (price, 15 cents; order of any of the Boards). Under India, Marathi, Madura, and Ceylon Missions in the prayer calendar, pages 27-31, take all names after which there is the comment "Educational," "Community Work," or "Criminal Tribes." It will be found that there are sixty-six names on this missionary list. If there is any one special person known to your society, note that fact.

VIII. Follow up the introduction of this roll of missionaries with a brief period of prayer for them—that they may be given the spirit of understanding, love, and sympathy for their fellow Christians in India and to those who do not know Christ. Ask each member to be responsible during the coming week for one name on that list, to stand behind that missionary with prayer throughout the week.

IX. Read the Scripture or have several different people read the Scripture passages called for and ask the society to read these passages over again during the week at the time they are praying for the missionaries.

NOTES FOR EXPANSION

If it is possible to make two meetings out of this program, certain very effective details may be added. In connection with Number III of the program outline a very brief dramatization may be introduced. If the "Ten Minute Programs" on India prepared for use in our Congregational Sunday schools in the Intermediate and Senior Departments have not been used in your school, then the dramatic sketch, "Brothers," which is one of the numbers in this pamphlet, would be an excellent one to use. (Order of any of the four Congregational Foreign Boards, price, 10 cents.)

In connection with Number IV, work out as impersonations several of the brief life sketches given in the chapter. Still better, arrange a "Robber Party" on the stage in which the reformed young people mentioned in the chapter get together and as spontaneously as possible compare notes on their life stories. Of course, Tevan will be the leading man and will tell his thrilling tale to his interested friends, but Maruti Gangabai and Shankar will be there too. After each criminal record has been narrated let Tevan tell of his subsequent history and of his purpose to transform his tribe. Let the rest listen in astonishment and admiration and offer to come sometime to see his work. Then let them separate and depart with Indian "salaams" to each other.

Another possibility is to dramatize simply the story of Tevan in two scenes of ten minutes each or less. Use for Scene I the dialogue with the Superintendent of the District Police, page 101, preceding the entrance of the prisoner with a conversation between the superintendent and another policeman in which the story up to this point is revealed as they discuss what is to be done. In Scene II have Tevan talk with his friend, John

Miller, of Pasumalai, where he has been in school. Mr. Miller is one of our own missionaries of whom we should be proud. He is head of the fine school to which Tevan was sent. Have Tevan tell him what he is now planning to do for his people. Use all the material on pages 103 and 104 and have the missionary point out the difficulties in the way and praise Tevan for his purpose.

This plan leaves for the other program the rest of the outline, that is, VI to X. Expand Number VI by telling the story of the "Missionary at Play" as given on pages 115-117, and by taking up the problem of India's girls, pages 126 to 129. Then show how the Indians themselves feel about all the things told in this chapter, using pages 130-132. In presenting Number VII, add a generous use of the map, making sure that every member of your organization knows of our two missions in India and the sister mission in Ceylon, with the locations and area of all three. If time permits give the life sketch of Alden Clark, the author of our book, who has himself a fine record of service and is soon to return to India again. (See "Suggestions to leaders, using "India on the March," by Ernest Morrell, pages 6 and 7. Order of your Boards; price, 15 cents.)

"BUILDING WITH INDIA"

FOR ADULTS

Adapted from "How to Use"

By Daisy Colman (I.)

PROGRAM VI. "THE INDIAN CHURCH"

Opening Hymn: "In the Cross of Christ I Glory."

Discussion: Shall we try to make the Indian Church a Congregational Church? (Pages 195-197.)

Bring out what the essential things are which our Church has to give to India. What are the things essential to salvation which our Church believes? Would you emphasize main differences of denominations and expect the Indian Church to accept? Is church union coming to India? (*Missionary Review of the World*, April, 1922.)

Difficulties: Have nine people represent the difficulties, hindrances, and problems of the Indian Church in one or two minutes each. (1) Christian community, page 198. (2) Race question, page 198. (3) Caste, pages 199-201. (4) Living problem, page 201. (5) Financial, page 202. (6) New spirit of freedom. (7) Indian family, page 204. (8) Great unoccupied regions.

Helps: Let seven people represent the helps of the Indian Church in one or two minutes each. (1) Christian education, pages 192 and 193. (2) Training through church government, pages 193-195. (3) Spirit of union, *Missionary Review of the World*, April, 1922. (4) Valuable work done by Indian Christians, page 205. (5) Inner expansive force of the church. (6) Christian hospitals, *Missionary Review of the World*, April, 1922. (7) Multitude of Christian witnesses.

Solo: "In the Secret of His Presence," written by Ellen Lakshmi Goreh, an Indian deaconess.

Prayer: For the Indian Church, its members, its leaders, and for ourselves that we may hold the things of Christ so dear that we must share them with India, which needs him so sorely.

Leader closes program by driving home the thought and conviction of what our part in "Building with India" is to be (pages 27-28, 218-220. Eph. 2: 19-22).

THE WONDERLAND OF INDIA

FOR CHILDREN

By Mary Lamberton (I.)

Chapter Six: *Feeding the Hungry*

Find for your poster a picture of a chicken (or make an outline paper cutting) and print or write:

Come and hear how an American chicken cleaned up an Indian village. (Give date and place of meeting.)

Invitations might be decorated with the tiny chickens from *Bon Ami* advertisements.

PROGRAM

I. Processional (led by two boys bearing American and Christian flags): "Stand up for Jesus."

II. Salute to American and Christian flags.

III. President, secretary, and treasurer take places at the front table, to conduct the meeting.

IV. Song: Learn first verse of "Lead On, O King Eternal."

V. Prayer.

VI. Scripture: Start a memory verse contest. The president calls all who have new verses to form a line in the front of the room. The verses are repeated, giving the book, chapter, and number of the verse. The secretary keeps a record of the verses each one knows, and when the required number (perhaps fifty) are learned, the child is given a subscription to "Here and There Stories," "Everyland," or an interesting missionary story-book such as "African Adventurers," "India Inklings," or "Mook."

As far as possible the verses should convey the missionary idea. It is surprising how many such there are.

VII. Presentation of Chapter Six.

Ask the questions that Uncle John asked Peggy, and then bring out, as he did, the suffering of the children of India from hunger.

Draw from the class their opinions as to the causes of this poverty and the remedies, before you tell the stories of Amrito, the "missionaries in feathers," Sam Higginbottom, and Jokhan Singh. Do not try to give *all* of the details in telling your stories, but only the most interesting points.

VIII. Something for fun.

Let everybody enjoy the Indian game of Cock Play. The players squat on the right foot with the left knee placed over the right knee and the hands clasped on the left knee. They make a trilling sound called *pakva* and hop about on the right foot until every one has "flopped" on the floor.

FOR CHILDREN

THE STORY OF JULIA

By Lauretta Dibble (I.)

When Julia was only four years old God called her parents to be with him. Her heathen uncle had taken her two brothers to live with him, but he had only looked at tiny Julia and said:—

"Can she work in the fields? Can she pound corn meal? Can she cook? No, she is too little. I do not want her."

So poor little Julia was left to the mercy of the village. One old woman who had been helped many times by Julia's parents took her into her home. But "Kuku" (Grandmother), as Julia called her, was not a Christian; she was a wicked heathen, and taught Julia many, many bad things. By the time Julia was seven years old she liked *ocimbombo* (native beer) quite as well as did Kuku, and was quite like all the other heathen children. She could scarcely remember her dear parents, and had forgotten all the lovely stories of the heavenly Father and Jesus which they had told her.

One day a man came to the village to inquire about Julia, and when he found out with whom she had been living and all that she was being taught, he told Kuku the mission had sent him to bring Julia back with him. Kuku was very angry and said, Had she not taken care of Julia when she was too small to work? And now when she was just big enough to go to the fields to cultivate, they wanted to take her away. But when the man said he would

pay her for all her work in taking care of Julia, and gave her some cloth, she was quite willing to let the child go.

So Julia entered the mission school when she was seven years old. Do you think it was easy for a little girl who had run wild for several years to be obliged to get up on time; to comb her hair and wash her face and hands before breakfast; to get to breakfast on time; to go to school on time; to study her lessons and to do all the other things which are necessary in a school for little girls? Oh, indeed, it was not easy!

In the mission schools all the children must do some work, and, of course, Julia was expected to do so too. One day the Missionary Lady heard such screaming she thought surely some one was being hurt dreadfully, and she hurried over to the girls' dormitory. Now, what do you suppose she saw? On the floor lay Julia, screaming and kicking as hard as she could. Near by stood a girl a few years older, in great dismay over the tempest she had caused. She had been punishing Julia for not doing her work, but she knew she had not really hurt the child and was more than troubled to account for the screaming. When it was explained to Julia that it was right for her to share in the work just as all the other little girls did, she just shut her little lips and refused to say a single word.

A week later the matron came to the Missionary Lady and said: "I am sorry to trouble you, but we cannot do anything with Julia. She refuses to do everything she ought to, and does many things which she ought not to do."

So Julia was sent for, greeted kindly, and told to sit down for a while. Now, the Missionary Lady was very, very busy and she did not have time to talk to Julia just then, so she gave her a pretty picture-book to look at and went back to her own work. After a while Julia began to notice how busy the lady was, and I rather think she began to feel a bit sorry for adding to the *already* heavy task of the dear lady, for she really loved her, you know, but she never said a word.

The morning was nearly over when at last the lady had time to talk to the little girl. When she asked Julia why she did not like to do the things she was told to do, she said that before she left the village Kuku had told her never to do any of the things which the people told her to do. The lady explained that what Kuku had said was only what those who do not like the dear Lord Jesus might say. Then she talked about Jesus and the things we ought to do if we truly love him.

But Julia said she did not love Jesus, but she did love the Missionary Lady and would try to do what she wanted her to do. This made the lady sad, for she would much rather the little girl would love Jesus and do what he wanted her to. Julia went out into the garden and worked hard all the rest of the day pulling weeds and raking it all nice and clean to show how much she loved the lady, and how sorry she was that she had caused so much trouble. But there were many days after that when she forgot to be good and was just as naughty as she could be.

When vacation time came and all the little girls went home to their own villages, the lady did not know what to do with Julia, for she had to go away for a little rest, as she was very tired. She thought of a kind woman, named Chikupe, who lived in a nearby village, and so she asked her if she would take Julia for the holidays. Chikupe said she would, and so Julia was given a doll, a picture book, and a new dress and sent off for her vacation.

On the first Sunday after the Missionary Lady returned from her short vacation, just as she was starting for church a little blue whirlwind nearly took her off her feet as it rushed upon her crying:

"Im here, *Ondona yange* (my own lady), I'm here!"

Yes, it was Julia in her pretty blue dress, and she had walked the two-hour journey that morning to come to church. She was so happy to see her *Ondona* that she could hardly keep back her tears. Every Sunday morning during the rest of the vacation found Julia running up to the lady to tell her she was there.

One Sunday Julia did not appear, and the *Ondona* began to fear she was ill, when she discovered her 'way off in the corner behind the grown-up folks.

"Why, Julia, I thought you must be ill. What ever is the matter?"

"I am ill, in my heart," confessed Julia, as she hung her head. "I have been naughty this week and Chikupe had to punish me."

Ondona was sorry to hear this, but Julia promised to be good the following week. The next Sunday found a happy little girl flying up the path sometime before church, eager to tell the lady that she had been able to keep her promise and that it had not been necessary for Chikupe even to scold her all week.

After vacation all the little girls came back to the school to live, and, of course, Julia came, too. Shortly after school opened she was taken very, very ill with pneumonia. While she was ill she forgot to be good and refused to take the medicine which would help her to get well. The lady and her friend had to hold her little hands and open her mouth in order to make her take the medicine! As soon as she got her breath after taking it she screamed as hard as she could: "Don't you come here again! I don't want your old medicine!" But in spite of Julia's naughtiness the ladies took very good care of her until she was quite well. The first day she was allowed to walk outside of the yard, where do you suppose she went? Right over to her dear *Ondona's* house to thank her for making her well. When she was told that it was really the dear heavenly Father who had made her well and that the medicine and the nursing had only helped him, Julia said then she wanted to thank him, too. So the Missionary Lady and little Julia knelt down together and thanked him.

Now Julia is learning more and more to do the things which will please Jesus, for she loves him and she does not want to make his heart sad, as it does *Ondona's* when she does naughty things.

THE HOME BASE

The American Board

Searching Questions

We are looking eagerly for signs of an awakening church. We mean a church awakening to the call of a world in desperate straits. With sorrow we confess that the signs are few and far between. A tremendous amount of publicity has been given to the appeal of the British premiers for a church with sufficient vitality and breadth of vision to come to the rescue of a world which knows it is ruined, and which cries out piteously for help. The religious and secular press gave wide currency to this utterance, and ministers have alluded to it frequently in their sermons. It was a rallying call which should have penetrated to every last church in Christendom. But what have we done about it? Practically nothing.

The same lack of response applies to the similar appeals of statesmen, educators, captains of industry. "Fine sentiments!" "Very quotable!" "Great sermon material!" But what sign is there of an awakened conscience, of the mobilizing of spiritual forces, of a deeper consecration to the work of evangelism at home and abroad? Do we see meetings for prayer and humiliation over the state of the church? Do we see searching of heart on the part of ministers and laymen? Do we see the women deeply moved? Do we see a rallying to the cause of missions?

Machinery? Yes, acres of it. Such a whirring of wheels as the ecclesiastical world never witnessed. But is the church supposed to be a factory, or a power house? Much talk about promotional schemes, budgets, committees, suppers, canvasses, "selling our proposition," and the like—all fine and business-like. We believe in nearly all of it. We have had our hand in much of it. But how about girding our efforts by prayer? How about basing our appeal on the spiritual destitution of mankind and the preciousness of Christ in our own lives?

Is the church morally big enough, and spiritually earnest enough to rise to the needs of such a day? Is the life of too many churches dominated by the parish idea, by men who have no real interest in the program of Christ? Are we going in over much for stained glass windows, expensive organs, sumptuous choirs, and the hundred and one things that soothe and delight but do not energize the soul?

We hear of acrimonious doctrinal discussions all over the country! New parties emerging, bitter recriminations! Think of it, in a time like this! The world is in a precarious state. Whither are we trending?

We ask these questions earnestly, but from no cynical or pessimistic motive. The case is too solemn, the world too shattered. God forbid! With our whole power of conviction we believe that better days will come. Some day there will be a resurgence of the Church of Christ. Then watch what will happen to this old world. The British premiers were right, there is no other hope but the Church of the Living God.

As Martineau Puts It

The times and people that have vividly felt the proximity of God have always been characterized by hearty and productive affections; by vast enterprises and great sacrifices; by the seeds of mighty thought dropped upon the world, and the fruits of great achievements contributed to human history. In contact with every grand era in the experience of mankind will be found the birth of a religion; a fresh discovery of the preternatural and mysterious; a plenary sense of God; the descent of the Holy Spirit on waiting hearts; a day of Pentecost to strong and faithful souls, giving them the utterance of a divine persuasion, and dispersing a new gospel over the world.—*James Martineau.*

The Way They Do It in Scotland

There has recently been held in Glasgow a great missionary congress attended by two thousand representative ministers and laymen from all parts of Scotland. On the Sunday of the conference all the pulpits of the city were occupied by missionaries, and the day's work culminated in eight union dedication services held in different parts of the city, at which the appeal was presented for service at home and abroad on the part of Christian laymen and women. This congress was the culminating event in a series of great meetings held throughout Scotland during the fall. All denominations united, Presbyterian, Anglican, Congregational, and Methodist. The aim was to lift the life of the church and the nation to the level of missionary ideals. At the head of the movement was Rt. Rev. Donald Fraser, D.D., the well-known missionary of "Livingstonia," whose genial personality had much to do with the bringing together of such divergent churches and schools of thought. It is reported that a new conception is given the Scottish churches of the world-wide aim of Christianity.

Churches that Win

Plymouth Church, Minneapolis, of which Dr. Harry P. Dewey is pastor, for a number of years have claimed as their missionary representative Rev. Alden H. Clark, of the Marathi Mission, India. The relationship has been a delightful and fruitful one in

every way. Mr. Clark will soon be returning to India, and the people of Plymouth, learning this fact, decided to offer him as a parting gift the money for an automobile, together with a fund for its upkeep. In this connection, it is interesting to note that the church has done a similar generous thing for Miss Millard, its missionary in Bombay under the W. B. M. I. Hereafter two cars will be flitting about the highways of Western India in the service of Christ, as a result of the thoughtful generosity of the Plymouth people. The other day we were figuring up how much this church has put into Mr. Clark and his work during the past two years, and we find it totals about $20,000, a noble investment.

Another church remarkably generous and consistent in its support of the Board is that of Pilgrim, Oak Park, Illinois, of which Dr. Ernest Bourner Allen is pastor. Year after year a successful every-member canvass is conducted for the ever enlarging budget. We note on its calendar for January 21 that once more the current budget for missions and parish expenses has been raised in full. The same calendar reports a series of improvements in the church edifice and plant from which we judge that the home enterprise in no wise suffers, but rather gains through the missionary zeal.

We have had occasion to speak of Columbus, First Church, in connection with its devotion to the work in Peking and its subscribing $10,000 toward a chapel as a memorial to its late missionary, Rev. Murray Frame. It appears that eleven members of this church visited Peking during 1922, and in every case they took pains to look up the work of the American Board and to inquire into the plans for the memorial chapel. This may be a good suggestion for other churches supporting missionaries in distant parts of the earth. Why not stimulate the visitation to the field? In these days, when many people are traveling around the world, why not organize some missionary tours?

On a recent Sunday, the men of the First Church, Newton, of which Rev. Edward M. Noyes is pastor, asked Rev. Herbert W. Gates, Secretary for Missionary Education of the C. E. S., to address them on the subject of their missionary obligations. As a result of his presentation of the matter they voted on the spot to organize an every-member canvass in the spring, looking to the doubling of the gifts of the people. Thus church after church falls into line for the raising of the full $5,000,000 proposed by the National Council and its Commission on Missions. The thing is in the air, and we look for large increases in 1923.

The annual offering of the Old South Church, Boston, to the American Board, made in January, amounted to $13,093.65. So far as we recall this is the high-water mark for this historic church. This splendid sum was not secured through any ordinary collection. The influential and efficient committee, appointed a year in advance, saw to it that the people were acquainted with the work of the Board and stimulated to give as they had never done before. The sermon of Dr. Gordon on the American Board Sunday is looked forward to as one of the events of the year.

The Record of the Denominations

A committee on stewardship representing all the denominations issues from year to year a record of the per capita giving for missions and benevolences, and also for congregational expenses, from which we may learn many interesting things. A year ago the Congregationalists were well down in the list of the twenty-seven churches reporting statistics. For 1922 we have risen somewhat in the scale, but are still number nine in the list, our per capita for missions and benevolences being $6.36, and for congregational expenses $19.13. The denominations above us, in the order of achievement, are: Seventh-Day Adventists, United Presbyterian, Moravian, Presbyterian (South), Baptists (Convention of Ontario), Evangelical Association, Presbyterians in Canada, Northern Baptist Convention. The Seventh-Day Adventists and United Presbyterians appear to be in a class by themselves, the former giving $32.42 per member for missions, and the latter $15.56. We are glad to note that the Congregationalists are gradually rising in the scale. We recall the time when they were at the head of the list, with the possible exception of the Adventists.

The "Breezy" Secretary Eddy

Secretary Brewer Eddy arrived in San Francisco from his Far Eastern trip on January 24. In company with Rev. Ralph Harlow, of Smyrna, he held a series of meetings in the cities of the Pacific Coast, and received an eager welcome. He expects to address the Oberlin students at their annual Shansi Day, March 2, when they are out to raise $12,000 for their work in China. He will probably be back in the Board Rooms early in March. Mr. Eddy stopped off at Honolulu on his way home, and one of our correspondents writes that as soon as he landed the island was visited with a terrific storm—two days and nights of rain and wind, the latter blowing at a velocity of fifty-five miles per hour, uprooting trees, putting the electric lights, telephone, gas, and even the water service out of commission. We have heard Mr. Eddy spoken of as a breezy speaker, but never before has he created such an uproar as this. What will it be when he reaches the cities of the East?

News from Secretary Kelsey, of the Pacific Coast

"On Sunday, January 14, I was present at the First Church in Long Beach and had part in an inspiring service of recognition and installation of Mr. and Mrs. L. L. Lorbeer as the missionaries of the church and of Mr. Lorbeer as the church's foreign pastor. Mr. Lorbeer will be graduated from the Pacific School of Religion in May and so have standing as a minister.

"Frederick P. Beach was asked to speak six times during his recent visit at the First Church, Los Angeles. He supplies the pulpit at Stockton on the 21st and speaks at the Ministers' Meeting in San Francisco the following day."

Woman's Board of Missions

THE MISSIONARY SUCCESSION

Greater than the gift of money for the cause of missions is the gift of life. The Woman's Board of Missions has recently adopted with gladness two

MISS LABAREE

MISS HASKELL

young women who have a remarkable missionary ancestry. Miss Clara Gray Labaree is the daughter of the late Rev. Benjamin W. Labaree, who met a tragic death in the service of the Presbyterian Board in Persia. Her mother is the daughter and granddaughter of the well-known Schauffler family, long missionaries of the American Board in Turkey and Austria. Her maternal great-grandmother, Mary Reynolds Schauffler, was the pioneer single woman missionary to go out under the American Board, perhaps the first single woman missionary to go from America under *any* Board. The missionary service of her family amounts to 240 years.

Miss Labaree was born in Urumia, Persia. Because of frail health she could not take a college course but studied at the Walnut Hills, Natick, Mass., private school for girls, and graduated at Wheelock Kindergarten Training School, Boston. She has had several years' experience as a kindergarten teacher, and is now taking special courses at Teachers' College, Columbia. Her inheritance and training give her peculiar fitness for the foreign field and she will have a warm welcome from the circle of the Marathi Mission which has of late suffered cruel losses. She expects to be stationed at Sholapur, where she will fill the vacancy occasioned by the marriage of Miss Carolyn Welles. Miss Labaree is a member of the First Congregational Church of New Britain, Conn., where her mother, now Mrs. F. G. Platt, resides. This church desires to adopt her as its missionary, through funds provided by a legacy received by its Women's Foreign Missionary Auxiliary.

Miss Margaret Haskell is also a missionary granddaughter, her father, Rev. Edward B. Haskell, being still in active service as a missionary of the American Board in Samokov, Bulgaria. Margaret was born in Salonica, is a graduate of Oberlin College, and is planning to take kindergarten training. Her grandparents were missionaries of the American Board in Bulgaria for years, and her grandmother—for whom she is named—is still a beloved member of the missionary circle at Oberlin. Her line of succession totals one hundred and fifty years on the foreign field. Miss Haskell hopes to take a year of kindergarten study before joining the Balkan Mission, where she will assist Miss Elizabeth G. Clarke in her beautiful and successful work for the children of Sofia. Thus both these young women are to devote their lives to the "citizen of tomorrow" and in their candidate papers both emphasize their devotion to the Christian ideals of child nurture which are the hope of the nations to which they go.

It is a very interesting fact that—while these two girls have never met—their grandfathers were college mates at Williams, and room mates at Andover Theological Seminary, and went to their fields at about the same time; and that their fathers were also college mates at Marietta and contemporary workers in Persia and Bulgaria.

One or two expressions used by these candidates in formulating their missionary message will be read with interest. Miss Haskell says of the Christian church of today: "I think of it as an imperfect broadcasting station from which the 'Jesus-way' is being broadcasted among the nations." Miss Labaree says of the work to which she is committed: "My message will be to the little child, for he is the hope of the world tomorrow." She speaks of her vivid impressions of her childhood training in prayer and Bible study and refers to the "evening family prayers in Urumia held on the roof where members of the station recited verses of the Scripture by starlight."

The Board also welcomes an addition to its staff in India in the person of Mrs. L. Henry Gates, whose husband was killed by accident in 1921. Mrs. Gates is taking postgraduate study at the University of Illinois, but will rejoin the Marathi Mission in the autumn. She brings great natural gifts and deep experience to her task, and will have the hearty support of Immanuel Church, Hartford, Conn., of which she and her husband were missionaries for some years.

Marching Through Georgia

Miss Daisy Colman, assistant home secretary of the W. B. M. I., spent October in a successful tour of the Southeast. She writes in happy vein of her visits to the Georgia churches, where she was welcomed with true Southern hospitality and given a most cordial hearing in the Tabernacle Church, Atlanta, and also at La Grange. She also spoke at the State Conference held at the Fredonia church. She says of the Woman's Hour at this meeting: "Mrs. Pearsall and I made short speeches, and Miss Olive Pearson spoke for a few minutes. The business session was conducted by Mrs. Keller, the state president, in a very brisk manner, going over quite a bit of business in a short time, and reports were given, showing an interest which ought to prove of future value." Of her own addresses, Miss Colman says: "You might be interested in my presentation of 'Investments' at these meetings—'If you are thinking

about investments you are keeping in mind what the returns are likely to be. Nothing is more worthwhile than the turning of sordid dollars into transformed life. The W. B. M. needs $385,000 a year to run its whole business. This means in round numbers, $7,400 a week, $1,050 a day, $43 an hour, .71 a minute. Any one can afford to invest. Wouldn't you like to run the whole thing for a minute, five minutes, an hour, or even more?' This was so definite that they liked it, and I used it also for our W. B. M. I. figures repeatedly."

This visit of Miss Colman is itself sure to prove a good investment and we are grateful to the W. B. M. I. and to the Federation for sharing her with the new Conference Association of the W. B. M. in Georgia.

Our Share in the New Training School at Madras

The W. B. M. is very happy over a special gift which has enabled it to take its place with several Woman's Boards, English and American, which are coöperating in starting a Training School Department in the Woman's Union Christian College at Madras. Miss Nora Brockway, an English Congregationalist, now studying at Columbia, has been a member of the faculty at Madras, and has been endeavoring to enlist the Woman's Boards of the United States in the plan. At a meeting of the Board of Directors held January 22, Miss Brockway set forth with distinct charm and eloquence the need for such a Christian Training School and the present favorable opportunity for starting this new enterprise. It was the pleasure of the Directors at that time to rescind a vote recently passed regretfully declining, for lack of funds, to support this project, and to substitute a motion to grant five hundred dollars yearly, which is the share of each coöperating Board. It thus becomes the sixth or seventh Board in the eight which is the minimum number necessary for the launching of the Training School. This generous gift of an individual donor, who guarantees the sum for a period of years, makes it possible for the Board to do this. It is especially gratifying that this has been made possible as it is expected that Miss Gertrude Chandler, our missionary at Capron Hall, will be the American representative on the Training School faculty, after her approaching furlough.

New Hampshire's Jubilee Gift

The New Hampshire Branch is planning to celebrate its Golden Anniversary in October, 1923, and has voted to raise an extra gift of five thousand dollars to mark the event. In 1877, when the Branch was four years old, it "assumed for additional work the purchase of land to enlarge the mission premises in Madura," and felt that it "must take possession of it—one hundred thousand feet for Christ. Not a single foot of it went to another market, and in a year and a half the whole sum, five thousand dollars, was raised." And this was done by a group whose resources were not large, and whose annual contribution, including legacies, was less than four thousand dollars.

This Jubilee Fund is to be used for a new building for the Boarding School in Aruppukottai, Madura Mission. Rev. F. E. Jeffery, a veteran of this mission, says of Aruppukottai: "It is the center of the district which is half as large as Massachusetts, containing one hundred and forty villages where there are Christian congregations, and as many more where the robber castes are segregated, preying on their neighbors. There are sixteen castes now represented in the boarding school. The selected children trudge twenty, thirty, even forty miles to get there, each child carrying all its precious personal possessions—a straw mat, a plate for rice and curry, a wee box containing the one and only change of clothing." There are now two hundred and fourteen boys and girls occupying buildings intended for half that number. A dormitory for girls is urgently needed and for this the Government will make a grant of one-third the amount needed. The five thousand dollars to be raised by the New Hampshire friends will make possible this dormitory which will accommodate two hundred girls and bring about a far wider outreach of Christian forces all through this great area.

In a letter sent out by Mrs. Lucius H. Thayer, of Portsmouth, chairman of the Jubilee Gift Committee, to New Hampshire women, occurs this sentence: "*All* the women of *all* the Congregational churches in New Hampshire are asked to bring their part, for it is only as the *whole* church gets under the *whole* burden that the Kingdom of God will come. All the women of all the churches with a common vision of what it means to have the spirit of Christ abroad in the whole world will find any task light which helps to bring the vision nearer in their own day."

Woman's Board Officers Abroad

Mrs. George L. Richards, a director (of the W. B. M.), has just concluded a very significant and arduous tour of the mission fields. With her husband, a distinguished nose and throat specialist of Fall River and Boston, she has visited the Near East, India, Ceylon, China, Japan, and Hawaii.

They spent a month in India and visited practically all the centers of our mission work in that field. They also visited Vellore Medical School, one of the union institutions, and Dr. Richards performed at the hospital there a dozen operations in a day. He has given most valuable help in all the mission hospitals, a godsend to the weary, overtaxed missionary doctors. They traveled over three thousand five hundred miles in China alone, in the rigors of winter weather, and are most enthusiastic in the praise of the missionaries of our Congregational Boards, as will be seen by the tribute on page 98.

They returned in February, having spent ten months abroad. In addition to visiting most of the China stations of the American Board they made a tedious detour to see the Yale Mission at Changsha,

arriving thirty-six hours late after experiencing all sorts of discomfort in the way of travel, but also unlooked for and cordial kindness from many unexpected friends by the way. They were in Changsha with the Sherwood Eddy party, and sailed for Honolulu on the same boat with Secretary Brewer Eddy.

Professor Eliza H. Kendrick, of Wellesley College, also a director of the Woman's Board, is spending her sabbatical year in the Far East. She has visited all the principal stations of the American Board in India and Ceylon and writes enthusiastically of the wonderful kindness of the missionaries to the tourist and of their splendid self-denying work. She is now teaching in the Biblical Department of Peking University, as exchange professor in the second semester, where her fine scholarship and spirit of coöperation make her a most welcome addition to the faculty.

Our President, Mrs. Franklin H. Warner, of White Plains, N. Y., with her husband, will sail March 8 for a few months in Japan and China, where they will visit the Congregational Missions and spend some time with their son, Lucien, who is teaching at Peking University. Mrs. Warner expects to return in time to be one of the platform speakers at the Woman's Foreign Missionary Conference in Northfield, Mass., July 13-20.

Mrs. James L. Barton, a valued vice-president, has been spending the winter in Paris with her son, Howard. She also spent a brief time with Dr. Barton at Lausanne, and in personal letters has given interesting glimpses of the personnel of the great Conference.

At the recent Foreign Missions Conference in Bethlehem, Pa., Miss Helen B. Calder, Home Secretary of the Board, was elected a member of the International Missionary Council. This is a distinct honor for Congregational Woman's Boards, as there are only two other women on the Council, Mrs. Thomas Nicholson, president of the W. F. M. S. of the Methodist Episcopal Church, and Mrs. Henry W. Peabody. The Council will hold its biennial meeting in Oxford, England, in July, and Miss Calder hopes to attend.

Woman's Board of Missions of the Interior

THE THANK-OFFERING LETTER

My dear women:

I wonder if you really are cutting out my letters and tying them together, so that you may keep them always before you?

Last month we talked about the Apportionment. I feel sure that many—I hope all—have a definite, not-to-be-defeated, overcoming-all-obstacles plan, and are putting it into operation thus early in the year, to insure success at the end.

And now about the Thank-Offering. For we are no longer single-track women, are we? But we can do two things at a time, and each succeed better for the other. Can we, do you think, enlarge our Thank-Offerings from twenty-five thousand dollars to fifty thousand dollars? That would be doubling it. And how *few* can there be who will, as a last resort, use it to make up the apportionment? Is *your* society to be on the banner list of successful ones at Omaha, because you have used the double-track method of Apportionment and Thank-Offering?

Have you read about the new plans for the buildings at Kobe—the beautiful site, the eager faces of the girls who are waiting to see whether they are "crowded out" or not? Send to Miss A. E. Nourse, 19 S. LaSalle Street, Room 1315, Chicago, for all the literature she has on Kobe. Read "The W. B. M. I. at Work." If you have not received from your corresponding secretary the Goal Leaflet for 1923, the new poster for your society, the Ohio and Iowa Plans for Kobe, write and ask her for them, and use them in your society without delay.

Just think what it will mean for us all, dear women, when more and more lovely Japanese girls, Christian girls, shall join hands with us across the Pacific for a real peace of two hemispheres.

"I came that they may have life"—not meager, dwindling existence, but life upspringing, abundant, growing, spreading, enlarging—for us who give, for them who receive.

Are you double-track or single-track? Let's cast up accounts and see. He is just waiting for us to call; waiting to answer; waiting to do the "great and mighty things."

"Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not."—Jer. 33: 3. "I came that they may have life, and may have it abundantly."—John 10: 10.

SLOGANS: "A *Herald* in every home." "A Thank-Offering box in each home and many gifts from each member." "A public Thank-Offering service."

HYMN: "Hasten, Lord, the Glorious Time."

Yours for Victory at Omaha—victory begun today and worked for every day till October, 1923,

Lydia Lord Davis,
Thank-Offering Secretary.

FRIDAY MORNINGS

"A systematic course of mission study books is the best preparation for a tour of the Orient," declared a recent Friday morning speaker at the Board Rooms in Chicago. She was Miss Adams, a Presbyterian lady who has traveled widely, visiting both Presbyterian and Congregational missions in China, Japan, and India. By reason of familiarity with missionary books, she said, she was able to recognize many objects and customs which she had never read of anywhere else! Of course, it was gratifying to us to hear the high praise which she gave our work in Peking and in India. She ended by saying that mis-

sionaries are all alike in their dependence on God for strength.

The Friday morning meetings sometimes have unexpected treats. On January 12, Rev. Nagasaki, a Japanese teacher and pastor who has just been appointed dean of the Women's Evangelistic School in Kobe, and is now in this country preparing himself for that work, happened to drop in and was pounced on for a talk. Of course, he had not expected any such reception, but he gave us, in excellent English, a most interesting account both of the Evangelistic School and of Kobe College.

We had been looking forward a long time to having Miss Emily Bissell with us, and on January 19 she came and told us stories of Indian life and of the difficulties and often hardships which rigid caste laws impose. For instance, a Brahmin woman lying sick by the roadside could not have a drink of water until a Brahmin could be found to give it to her; any other touch would have polluted it. Another story was of a progressive young man whom the pressure of custom and paternal authority forced into marrying a little girl against his will. He taught her himself, however, so well that she became the real companion he desired, and a leader among the Indian women—still so few—who are rising into the new freedom.

SALONICA

The Board, feeling that the opportunity or rather the pressing need confronting our school in Salonica is *the* crisis before us at present, has voted $20,000 to purchase adequate quarters for the school. Where is that money coming from? You tell us. Of course, it will have to be a special fund, like all building funds.

The work Miss Lietzau and Miss Elliott have done is simply heroic. Some paragraphs from another letter of Miss Elliott's give further insight into the situation:—

"Conditions here are unusual and unexpected, and the ordinary ways of meeting the problems have become inadequate over night. If our neighbor's house burns down we do not wait until Christmas or his birthday to help him. If the people in America could be here for one day and see and hear what we see and hear, they would soon get busy. There are probably one hundred thousand homeless people in this city, thousands of them destitute and hungry. Many of them are children, and almost all the Greek schools in Salonica are closed!

"One of the hardest things we have to do is to turn away the children who beg so hard to come to school. Every day there are several of them, and often they go away with the tears rolling down their faces because we cannot take them. For the most part they are from Smyrna or other mission schools in Turkey. But they are penniless now. We have taken a few girls into the boarding school on faith, because we believe that when the people in America know about it they will help us. Next year we shall face the same problem, and unless we can have a larger place and money to help these girls, they must be turned away again. And they are fine girls and would make fine Christian leaders, many of them. It is simply heart-breaking.

"Then there is another thing that seems to me ought to make a tremendous appeal to the business-like people in America who feel that too much charity demoralizes people. I feel that very strongly myself. But what are these women to do who have little children or who are not strong enough to do housework? Anyway there isn't enough work for all of them. Industrial work is one of the greatest needs here now. Dr. Parmelee had a little money and Miss Lietzau and I put in a little, and we are helping a few women and girls to support themselves. Miss Lietzau and I have hoped from the beginning that industrial work should some day be one department of our school. If only we had money and room for it now! We could get a native to take charge of it and there would be fewer hungry children.

"There is also the tuition for these girls we have already taken into the school. And then there is next year to think of and plan for. I do hope we can have a larger place so we can have more pupils in school. I realize that the normal way is for a school to grow slowly year by year. But here are all these people from all over Turkey who have been in mission schools and whose education is interrupted. How can we turn them away?"

CHURCH PUTS "HERALD" ON BUDGET

A church of less than four hundred members (First, East Chicago, Ind., Rev. Frank Maples, pastor) has put into its regular budget one hundred subscriptions to the *Missionary Herald*, and every family in the church is to have one. So far as we have heard, this is the first church to reach the goal, "A *Herald* in every home." Are there others? Let us hear about them.

BRANCH MEETINGS COMING

Illinois .....Rockford, April 11 to 13
Texas (State Conference)..Dallas, April 16
Wisconsin.....LaCrosse, April 17 to 19
South Dakota .....Sioux Falls, May 16, 17

THE OPTIMISM OF THE BEATITUDES

Among the groans of the sick, and the shrieks of the demoniacs, Jesus had the courage to hold up his picture of Things-As-They-Surely-Shall-Be, his Civilization of the Blessed Men. His inspired imagination saw a world full of those who in spirit felt like humble, poor men, of mourners being comforted by the quick, strong sympathy of the men of the New Order. He saw the earth filled with those who were concerned about the welfare of other men. He saw the deep content of those who had longed for character in themselves and others, as thirsty men long for water. Men who had laid aside their resentments and were living in God's "Half tearful heaven of forgiven sin." Men whose inner life had been purified and who were rejoicing in the growing sense of the presence of God.

Dean Bosworth, of Oberlin, in "Christ in Everyday Life."

Woman's Board of Missions for the Pacific

Jubilee Reminiscences

Reaching out on the one hand to our near neighbor, Mexico, and on the other to the far country, Turkey, we began building up our foreign work. The question naturally arises why lands so remote should have engaged our attention at the outset, and the answer is revealed in the fact that a successful teacher in the Oakland School Department, Miss Julia Rappleye, had blazed the trail from San Francisco to Turkey and carried our interest with her. So often in the history of all our Boards it is not careful, systematic planning so much as force of personality and persistent endeavor on the part of the field worker that wins the day in the end. Miss Matilda Baldwin, who died last summer in New Jersey, had preceded Miss Rappleye to Brousa and organized a school for girls which became the first charge of our Board. For this enterprise we put up our first building, and one can imagine the enthusiasm with which the event was celebrated on Christmas Day, 1880, in Brousa, and also by our women on the Pacific Coast. The Brousa work was our first love and no other has given it second place in our affections.

Greek girls and Armenian made up the enrollment, no Turkish pupils being reported for thirty-eight years. In the Greek quarter, in a mulberry grove upon the mountain side commanding a wide vista of great interest and charm, we trained our girls who became assistant teachers in our school, or in others, and pastors' wives, one such becoming, as a writer fancifully put it, "a golden candlestick at Thyatira." The students were often taught in five languages, Greek, Turkish, Armenian, French, and English, and it was one of the notable incidents of the period of German influence that French was for a time superseded by the German, to come into the ascendant again in the last four years. Industrial training has always received much attention; for example, the graduating dresses each year being finished products by the girls' own hands. The art of expression has been taught successfully, the girls putting on plays from many lands from a humorous Turkish skit to an ambitious Shakespearean drama, "As You Like It." Christian activity has been most varied, embracing Sunday school, Christian Endeavor, and Young Women's Christian Association. The periods of these attractive features, when war clouds disappeared, are all too brief, and in their stead more or less intense relief work has had to be substituted through years of storm and stress. During one period of persecution our school building became an orphanage. Greek girls were withdrawn to safer centers and our school work was transferred to the Armenian quarter to be built up on an entirely different model. Then once more the pendulum swung in favor of the Greek girls, and we went back to our renovated citadel upon the hill, from that time on maintaining two schools, the boarding school in the Greek quarter and the day in the Armenian. These were happy days, hopeful days of splendid results and bright plans for the future; the old Turkish capital of Brousa was the last point to be invaded by the Kemalists. And now once again our noble workers must reconstruct, this time for Turkish girls for whom we certainly have a mission.

Among those who have done our work are Miss Harriet Powell, whose birthplace was Brousa itself; Miss Annie T. Allen, a native of Harpoot, who rendered most distinguished service; Miss Jeannie Jillson, at the head of our school since 1909, and Miss Edith Parsons, of California, who, during eleven years of service, has never known one year of peace. It is a thrilling story, our fifty years in Brousa, and we have faith to believe that some day we shall learn we "builded better than we knew."

Our Thank-Offering this year goes to Brousa, and the returns far exceeded our expectations for Jubilee year. This is fortunate, for Miss Parsons writes of her plan for relief work, for opening a refugee school with a department for promising Turkish children now coming into the city, and for the poor who were already there.

On our Jubilee Literature table is an attractive short play—"A Real Jubilee"—by Mrs. Carrie B. Adams, the organist of First Church, Portland, Oregon. It was put on at our annual meeting under the choir director of that church who, with much zest, led eight men in a double chorus. Send for it to our headquarters, 411 Phelan Building; it will help to arouse enthusiasm in your own auxiliary.

THE PRAYER OF A LONELY STUDENT

The following letter was written by a Chinese student in America to a friend in China. It was printed in the *Living Church*, and reproduced by the *Literary Digest*, October 15, 1922:—

"The people here as a whole have a strong sentiment against Chinese, so it is rather hard for a young 'Chink' to make acquaintances in refined society. . . . I don't feel at home at all. The hearty welcome I get from church people makes me feel the more that I am among strangers; they greet me so much more warmly than they greet each other, it makes me feel that I am different. I have written the following prayer for myself:—

" 'Almighty God, our Heavenly Father, Thou hast made the earth and the people thereon, white, yellow, red, or black, at Thy will and they are all good in Thy sight. I beseech Thee to comfort me when I feel like a stranger here; help me to endure persecutions and scorns; give me wisdom that I may understand that peoples of whatever complexion are all Thy children and Thou art their Father and Creator.' "

(From "Fellowship Notes")

TREASURY STATEMENTS

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR DECEMBER, 1922

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Perman't Fd.	Totals
1921	$69,577.33	$4,749.83	$3,955.77	$5,906.52	$6,000.00	$1,719.18	$91,908.63
1922	63,218.67	5,781.50	3,921.03	10,493.43	3,000.00	4,760.77	91,175.40
Gain		**$1,031.67**		**$4,586.91**		**$3,041.59**	$8,660.17
Loss	$6,358.66		$34.74		$3,000.00		9,393.40

Net Loss for the Month $733.23

FOR FOUR MONTHS TO DECEMBER 31

1921	$153,225.20	$16,639.34	$6,004.18	$153,585.37	$8,000.00	$8,884.26	$346,338.35
1922	148,490.91	19,307.30	6,303.24	142,673.75	5,200.00	11,364.02	333,339.22
Gain		**$2,667.96**	**$299.06**			**$2,479.76**	$5,446.78
Loss	$4,734.29			$10,911.62	$2,800.00		18,445.91

Net Loss for the Four Months $12,999.13

THE FINANCIAL STATEMENT OF THE A. B. C. F. M. FOR JANUARY, 1923

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From 20th Century Fund and Legacies	From Matured Conditional Gifts	Income from General Perman't Fd.	Totals
1922	$160,641.58	$2,799.68	$5,478.10	$5,096.14	$8,400.00	$2,731.00	$185,146.50
1923	162,980.91	7,379.58	5,689.90	1,763.16	5,725.00	2,982.00	186,520.55
Gain	**$2,339.33**	**$4,579.90**	**$211.80**			**$251.00**	$7,382.03
Loss				$3,332.98	$2,675.00		6,007.98

Net Gain for the Month $1,374.05

FOR FIVE MONTHS TO JANUARY 31

1922	$313,866.78	$19,439.02	$11,482.28	$158,681.51	$16,400.00	$11,615.26	$531,484.85
1923	311,471.82	26,686.88	11,993.14	144,436.91	10,925.00	14,346.02	519,859.77*
Gain		**$7,247.86**	**$510.86**			**$2,730.76**	$110,489.48
Loss	$2,394.96			$14,244.60	$5,475.00		22,114.56

Net Loss for the Five Months $11,625.08

*Not included in above receipts are items totaling $5,754, designated as Gifts for the Deficit.

A SLIDE BACK AND AN UPWARD STEP

This month we present reports for December and January. Of the two, from the standpoint of living donors, January was the better month for the American Board Treasury.

A glance at the statement for the five months of the fiscal year shows that we are $11,625.08 behind the corresponding period last year.

In November we were headed for the heights of achievement; in December we slipped a little, missed our footing in some way; in January we are getting into our stride again. And in the next seven months every last one of us, churches, schools, young people, individuals, must forge our way at whatever cost, upward and onward, to register by August 31, 1923, our "farthest north."

THE FINANCIAL STATEMENT OF THE W. B. M.

Receipts Available for Regular Work, January 1-31, 1923

	From Branches and C. on M.	From Other Sources	For Buildings	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	TOTAL
1922.....	$39,027.49	$3,137.46	$5.60	$2,177.31	$872.75	$45,220.61
1923.....	47,661.26	4,276.62	1,766.55	756.30	1,067.10	55,527.83
Gain.....	$8,633.77	$1,139.16	$1,760.95		$194.35	$10,307.22
Loss.....				$1,421.01		

October 18, 1922—January 31, 1923

1922.....	$74,586.10	$5,530.92	$1,191.20	$11,609.91	$2,849.91	$95,768.04
1923.....	78,313.07	5,929.61	3,759.50	9,436.70	3,387.81	100,826.69
Gain.....	$3,726.97	$398.69	$2,568.30		$537.90	$5,058.65
Loss.....				$2,173.21		

It is a good report we have this month. The change from losses to gains cheers us. May it prove that the tide has really turned! To assure reaching the goal for the whole year we need a gain in each month that remains. Much as we should like to think it, one swallow does not make a summer, and one month of gain does not make us feel complacent. We cannot relax our efforts yet.

THE W. B. M. I.

Receipts for Regular Work for Three Months, January 31, 1923

	From Churches and Auxiliaries	From Individuals	From Y. W. & C. E.	From S. S. and Children	Income from Funds	TOTALS
1923....	$39,376.37	$7,747.69	$1,527.53	$4,951.64	$1,860.36	$55,463.59
1922....	39,333.57	8,497.65	1,971.71	4,955.77	4,936.13	59,694.83
Loss....		$749.96	$444.18	$4.13	$3,075.77	$4,231.24
Gain....	$42.80					

Our receipts for the first quarter of the year are $4,231.24 less than those of last year for the same period, and $17,135.90 less than they should have been to meet the budget.

As you will see from the above table, every department but one showed a considerable loss.

This cannot but impress us with the necessity for strong effort if the budget for this year is to be met.

We know from past experience that the loyal friends of the work will be glad to be kept informed and will courageously face the task before us with a determination to succeed.

FROM THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

The next few months until September call upon all for consecration and concentration to achieve our Golden Jubilee goal of $150,000. Nearly $79,000 has been already paid into the Treasury on account of time pledges. Reports come from far and near that one society after another has accepted its quota and is determined to meet it, although sometimes the way in which it can be done is not plainly seen.

Much can be done through prayer. Prayer circles have been formed that hearts may be quickened with the love that sees the vision and then knows no rest until it has made the vision real. Let no day pass in which the success of the Jubilee has lacked the influence of your thought and prayer.

OPEN LETTER TO THE MISSIONARIES

Dear Friends:

Old habits, well fixed, control our destiny. I would fain take up the pen again. Somehow I cannot live editorially without the Open Letter. What a man writes as an editorial must stand as a Board utterance. What he says in an Open Letter to his comrades on the field, however, is just his and nothing else. This is particularly true when the letter is put way off here in the rear of the procession.

What I desire especially is that you share with the Editors some of the "sweets" that have poured in upon us since the first number of the *Herald* was issued. We do not allow ourselves to think that we have already attained. Far from it. We have a long climb ahead, yet it is encouraging to learn that the first steps are approved. I cannot quote from more than three letters, but so long as these are typical you will need no more for your encouragement. The first is from a Corporate Member of the Board, one who is widely known within the denomination and outside, one who receives regularly a goodly number of the best magazines and books; a Corporate Member, by the way, who has studied the various countries abroad first hand. He writes: "The new *Herald* carries more inspirational information, reliable and up-to-date, than any five-dollar magazine on the market. The denomination may well be proud of its foreign missionary organ. Any Congregationalist who does not read it and keep it on file cannot be up-to-date on world movements."

The second letter is from a prominent official in a high-grade publishing house. He has helped promote for many years some of the best literature issued in periodical and book form. He is almost effusive in his praise: "The first issue of the new *Missionary Herald* is a triumph. Every promise has been fulfilled, and more. It has an attractive look, suggesting that within the beautiful cover there is something worth reading. And what is still better, when you look for a verification of this impression you are not disappointed.

"I am very much pleased with it editorially, as well as with the quality of the contributions. The arrangement of space as between societies is also well carried out, preserving an individuality for each and yet standing for unity as a whole. . . . In the words of the late Lyman Abbott, 'Keep on keeping on.'"

The third letter is from a woman in the Middle West. I prize her words particularly because they express an editorial goal: "It is splendid to learn of the grand total of copies for the February number of the *Herald.* How encouraged you must feel! Fine comments reach us every day in regard to it. Be assured of my eager desire to coöperate in sustaining the interest already developed in the new magazine.

"With the combined efforts of interested people, may we give to thousands of readers (how inspiring to think of thousands of readers) not a good but a great magazine! May it be *strongly spiritual, distinctly missionary, non-prejudiced and truthful, literary, and world-wide in its scope of material.* It can and is all of this and much more, and withal it is loyally Congregational."

Many others might be quoted, for our box of sweets is well filled, but I must be content with only these. May we not all take courage and press forward to better things? Possibly God has a special mission for us to perform through the printed page. And when I say "us" I mean you there as well as ourselves here.

Frank F. Bell